

KA SYNGKHONG JINGTIP

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(KHASI-ENGLISH)

VOL. III

NOHPRAH (DECEMBER), 1960

NO. I

KHASI

NANGNE-NANGTAI

IALADE

KI JINGTREI U KHASI

KA AKOR KABA TAM

KA SAMLA RILUM

KA RUKOM SPELDAK IA KA KTIEN KHASI

KA JINGPYNROI IA KA POITRI KHASI

KA JER KA THOH U KHASI

BAD KIWEI

ENGLISH

THE CULTURE OF A PEOPLE (Editorial)

ORIGIN OF THE PEOPLE

CONCERN FOR PEOPLE'S ADVANCEMENT

UNITY OF A PEOPLE

STORY OF U KIANG NANGBAH, ETC.

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Essay Competition

HA KA KHASI

SOBJEK :—

- (1) Ka jingsynshar syiem ha Ri Khasi bad ki jingkylla jong ki por.
- (2) Haba ym don ka jingithuhpaw (*vision*), ka jaitbynriew ka iap.
(Ha ka jingiadei bakypang bad ka Ri Khasi).
- (3) Ki samla kum ki nongtei jong ka jaitbynriew.
- (4) Ka jingim jong u J. J. M. Nichols-Roy.
- (5) Ki lad ban pynroi ia ka *Khasi Literature*

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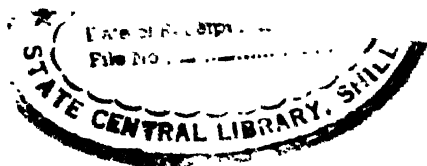
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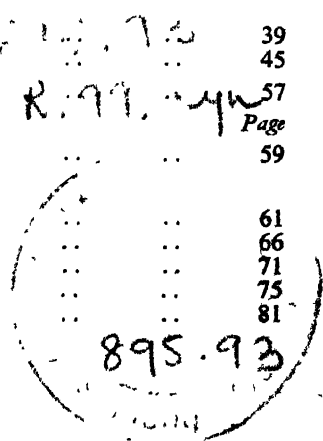
The Organ of The Khasi Cultural Society

Chief Editor : R. T. RYMBAI

Joint Editors : P. E. SWER
H. E. WANCHAND

Vol. III SHILLONG : NOHPRAH (DECEMBER), 1960 No. I

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Ka Syngkhong Jingtíp

Kane ka *Journal* ka im sngi ban pynpaw ia ka jingsan jingroi ka kolshor jong ngi ki Khasi khamtam eh bad kiwei de ki riwlum ha ri Assam. Ka long ruh ka jingpyrshang jong ka ha kaba pynpaw ia ka jingniewkor ia ki kolshor ba iapher iapher jong ka ri India.

Ki artíkl, ki kot ban kynthoh, ki jingiathuhkhana lyngkot, ki biria, ki dur ban shon bad kiwei kiwei de ki jingthoh, dei ban phah sha u Editor, Ka Syngkhong Jingtíp, Central Road, Mawkhá Shillong.

Ki nongthoh jong ki artíkl ki kit khlich hi ia ki jingthoh ba ki thoh.

* * * * *

A *Journal* which concerns itself with the cultural growth of the Khasis in particular and the other hill tribes of Assam in general. It is also its endeavour and aim to create a mutual appreciation of diverse cultural values in India.

All communications, concerning articles, books for review, short stories, wit and humour, photographs, advertisements, should be addressed to the Editor, Ka Syngkhong Jingtíp, Central Road, Mawkhá Shillong.

The writers of the articles are themselves responsible for the views expressed by them.

* * * * *

EDITORIAL APPEAL

The Editors welcome articles from people interested in tribal culture, more especially from those in the tribal areas.

It is desirable therefore that as far as possible, articles offered for publication in this *Journal* should have a bearing on tribal culture, for therein lies our contribution to the unity of Indian culture and thought.

Ka Ktien Khasi bad ka Jingspeldak ia ka

KA ktien Sohra ka dei ka nongrim jong ka ktien Khasi ha ka thoh ka tar. Ka la synshar mynta la shispah snem tam bad ym don mano mano bymhun ia kane. Ka ktien Khasi ka la nangroi nangroi ha ka thoh ka tar, u Khasi u la nangjam sha khamat bad u la nangkiew ha ka pule kot pule sla. Ba ka ktien ka roi dei namar ba ka kdup ri kiwei pat **ki symbohkyntien kiba kam don**, ne kiba **kham shoh, kham khia, kham iahap, kham thar** ban ia kiba la don lpa. Ka wah kam lah heh lada ka khyndat noh ia kiwei pat ki tnat ba wan hap ha ka. Ka duraw pat ka lum lut. U nongsynshar uba stad u rashah ia baroh, u sngap bad u pdiang ia kaba bha. Ynda haba la thaw bi un jot, um ju lah shah iano iano. Kane ka dei kumjuh ia ka jaitbynmiew ne ka ktien jong ka. Don teng teng mynta ka jingkyan ba ka 'tien Khasi, ha ka jingthoh, ka dei ban long tang ka 'tien Sohra nylla khlem thohbia. Ngri dei ban sumar ia kiba kum kine ki pyrshen ba kin ym pynsmiew dur ia ka 'tien Khasi jong u Khasi-khara ba ngri icit ba ngri sngewbha naduh Kupli shaduh Rongdi, bad naduh kjat lum ka Meikha shaduh ki pyntha ka wah Rupa. Kum ki khun ngeit sneng jong ka ung, ngri iaid sawdong ka ri ban wan rah sph ha pneh I mei. Kumta ruh ngin lum ngin lang ia ki symbohktien bakordor sawdong ka ri ba kin pynphuh pynphieng ia ka 'tien Khasi ba bat shabi I mei ha ka synduk 'tien Sohra. Phi kynmaw bha hi ba ngim ju ia kajia ia kine ki kyntien: **speldak**, u **tipot**, u **lat**, ka **dorbar**, ter ter.

Shikyntien ia ka jingspeldak. Ngri sngew kaba dei ban don tang kawei ka jingspel ia kajuha ka ktien, bad ym dei ruh ban iatuklar ia ka **Concrete noun** bad ka **Abstract noun** kumba kdew I Rev. Fr. Elias ha ka artikl jong I ha kane ka Ishu (**Issue**). Ka "**Jing**" kam dei ban knieh ia ka "**Jyn**" ha ka kyrwohphang. Ngri dang duna ki "**vowel**" bad kumta ngi lap bun ki ktien Khasi ki bym lah satia ban kynnoh kumba spel ia ki, ne u nongpule um man kem satia ban kynnoh kumba u mut u nongthoh. I Baly P. E. Swer I la pyrshang ia kane, hynrei ka long kaba ch ia I ban shu khyetama marwei. Namarkata ngi kyntu jur ia ki Rangbah ka Ri ba kin iapyrkhat ban don noh mynta ka Komiti ka ban pynryntih ia ka jingspeldak Khasi bad ban pyrshang ban pynmih **vowel** thymmai kat haduh ba ngin dup lah ban spel thikna ia ki ktien jongngi ki ban iawan dur ne iakem bad ka jingkyntien. Ngri kyntu ruh ia ki nongthoh ba kin nanglum ia ki

paila kiba don ha ki symbohktien Khasi sawdong ka Ri bad ban pyndonkam ia ki ha ki kot ki sla jong ki bad ha kiwei de ki jingthoh jingtar.

Ka jingangnud ban kynnoh kat kum ka jingspel, ne ban spel kat kum ka jingkyynnoh, ka long kaba shongnia, hynrei kum kine ki jingeh ki don hi ha kiwei pat ki jaitktien ruh. Wat ha ka 'tien Phareng bariewspah tam kim pat lah satia ia kane. Hato pule ia kane ka poitri bad bishar artat ia ka rukom speldak.

“The wind was rough
And cold and **blough** ;
She kept her hands inside her **mough**.
It chilled her through,
Her nose turned **blough**,
And still the squall the faster **flough**.

(Blough==bluff; Mough=muff; Blough=blue; Flough=flew).



Nangne-Nangtai

KA Seng Khasi ka la ioh ban pyndonburom ia ka jingdap hynriew-phew snem jong ka ha ki tarik 19-23 u 'nai November 1959 da kaba pynlong ka jingiasiat khnam, ki jingialehkai sngewbha, ki jingialang bad ka jingpynmih de ia ka **Seng Khasi Diamond Jubilee Magazine**. Ha ka jingialang kaba la long ha ka sngi bakhadduh eh ha ka 23 tarik jong ka taew pyndonburom, la don ka jingkieu shaphang kine ki subjek :—

Ka Diamond Jubilee Jong Ka Seng Khasi.

- (1) “Ka Seng Khasi bad ka por Mynta;”
- (2) “Ka jingkheinkordor ia ka Hok ha ka jingngait bad jingim u Khasi;”
- (3) “Ka jinglong Khasi hyndai bad ka jinglong Khasi mynta.”

Ka Seng Khasi nalog ba ka pynlong ia ka **Shad Suk Mynsiem** man ka snem, ka don ruh ka skul jong ka haduh ka kyrdan **Middle English**. Ngi iakit bok kit rwiang ba ka Seng kan nangiaid shaphrang ha ka jingtrei jong ka lyngba ki snem ki ban dang wan.

* * * * *

NADUH ba la plie ia ka **Umtrew Elektrik Projek** ha ka snem 1957. ka jingdonkam bad ka jingdawa ia ka bor elektrik ka nangjur katba ki jingtrei jingktah (**industries**) ki nangmih bad ki shnong ki nangheh. Kumta ka Sorkar Assam ka la rai ban tei sa kawei ka **Ban-um pynmih elektrik** kaba kham khraw ban ia kaba ha Umtrew. La jied ia ka wah Umiam (Khwan-Umsaw) ban tei ia ka elektrik projek kaba ar jong ka Jylla Assam.

Umiam Elektrik Projek.

U Myntri Rangbah Nehru u la wan plie ia ka ha ka 9 tarik u bnai January jong kane ka snem bad naduh kata ka por, ka jingtrei ka la sdang. La khein antad ba ka jinglut baroh ha kaba tei ia kane ka projek kan kot sha ka 7 klur tyngka bad la khmihlynti ba kan dep ha ka snem 1962.

Kane ka projek nalog ba kan pynmyntoi ia ka thain ri Bhoi, Sohra, Shillong bad Gauhati, kan pynmih ruh ia ka pung kaba heh kaba lah ban long kawei na ki jaka baitynnad tam ha ri Assam.

Ngi khmihlynti ba ka Sorkar kan plie ruh ia ki lad ki lynti khnang ba ki Khasi kin ioh ban pyndonkam ia ka bor elektrik kaba mih na ka projek ha Khwan.

NADUH ba ka ri India ka la ioh la ka jinglailuid, ka Sorkar trai-ri ka la plie ki **National Laboratories*** ha kylleng jong ka ri. Ka **Regional Research Laboratory** kaba ki dang sdang shen ha Jorhat ha ka jaka kaba don kumba 100 akar ba la ai sngewbha ka Sorkar Assam, ka longkawei na ki **National Laboratories**, bad ka kam kaba kongsan eh jong ka, ka long ban wad ia ki tynrai jingmih (kum ki mar poh khyndew bad kiwei) kiba don ha kane ka dong jong ka ri India Nalorkata, kan iarap ruh ia ka dong ha kaba pynroi ia ki jingtrei jingktah (**industries**) bad kan pun jingkieng de ia ka jingiadei hapdeng ki seng saians kiba don ha ri Assam bad ki **National Laboratories** kiba don ha kylleng ka ri India.

* * * * *

KAT kum ka **Scheme** jong ka Sorkar India ban pynshlur ia ka jingpynroi ia ki kolshor (**kum ka jingialehkai drama bad kiwei**) ha ki dong baroh jong ka ri, ka jingpynbeit ka long ba ka **State Theatre (IING THIATAR)** ia ka ban tei da ka jingiarap tyngka jong ka Sorkar India, ka dei ban long ha ka nongbah jong ka Jylla. Sngewmat ha Assam ka Sorkar India ka la shah kyrpang ban tei ia kaba kum kata ka iing thiatar ha Gauhati, ym ha Shillong, ka nongbah jong ka Jylla, namar ba ka Gauhati, la ong, ka la long lpa ka pdengbah jong ka kolshor bad ka jingnang jingstad.

* * * * *

KA jingialang kut snem kaba arphewar jong ka **Indian History Congress** ka la long ha Gauhati ha ki tarik 27-29 u bnai December 1959 da ka jingkhotsngewbha ka Sorkar Assam. Kaba kum kane ka jingialang ki riwstad (**historians**) ka long kaba nyngkong eh ha Assam bad ka Sorkar hi ka la ai palat T15,000/- na ka bynta ki jinglut jingsep. Hadien ka jingpdiang sngewbha ia ki deliket baroh da u Myntri Rangbah, u Shri Bimala Prasad Chaliha,

* *Ki National Laboratories* kiba don mynta ha ri India :—

1. National Physical Laboratory, New Delhi.
2. National Chemical Laboratory, Poona.
3. National Metallurgical Laboratory, Jamshedpur.
4. Central Fuel Research Institute, Jhargana, Bihar.
5. Central Glass and Ceramic Research Institute, Calcutta.
6. Central Road Research Institute, New Delhi.
7. Central Food Technological Research Institute, Mysore.
8. Central Drug Research Institute, Lucknow.
9. Central Leather Research Institute, Madras.
10. Central Electro-Chemical Research Institute, Karaikudi, Madras.
11. Central Building Research Institute, Roorkee.
12. Central Salt Research Institute, Bhavnagar.

u Lat jong ka Assam, u Gen. S. M. Srinagesh, u la plie ia ka jingialang.

La seng ia ka **Indian History Congress** ha ka snem 1935 da ki katto katne ki riwestad, kum ki jong u Sir Saffat Ahmed Khan, Dr. S. N. Sen, Dr. D. R. Bhandarkar, Prof. D. V. Potdar, Dr. R. C. Majumdar bad Dr. A. S. Altekar. Ka jingthmu kaba kongsan jong ka ka long ban kyntiew bad pynshlur ia ka jingwad bntah ia ka histori jong ka ri India.

Ka **Indian History Congress** ka don saw bynta (**Sections**)—
(i) **Ancient Period**, (ii) **Medieval Period**, (iii) **Modern Period** bad (iv) **Local History**.

Ka ri Assam kum shym duna ha kaba kyrshan bad pynroi ia ka jingpule bad jingwad bntah ia ka histori namir la slem ka la don la ka jong ka tnat-trei-kam, kata, ka **Department of Historical and Antiquarian Studies** bad ka **State Museum** ha Gauhati. Sngewmat kan don ruh sa ka **State Archive** ha ki snem ki ban wan.

Ka Assam hi ka la ioh jingmyntoi shibun da ka jingwan ka **Indian History Congress** ha Gauhati bad ngi ngeit ruh ki del'ket kiba wan na shabar Assam ki la ioh jingmut shibun shaphang kane ka Jylla bad ka histori jong ka.

* * * *

KA jingdawa mynta ban pynjari da ka ain ia ka ktien **Assamese** ba kan long noh ka **'tien Sorkar** ha ka jylla Assam, kain long ka jingdawa kaba thymmai namar ha ki snem kiba mynshwa ruh ka la don kajuh ka jingpynkhih. Hynrei ka jingpyn-
Ka Assamese khiih mynta ka snem ka long kaba kham khlain
kum ka namar ba ka wan ruh na ka **Assam Sahitya**
'tien Sorkar. Sabha.

JINGPYNBUD: Katba ngi dang shon, la ioh jingtip ba ha ka 10 tarik u October 1960, u Myntri Rangbah Chaliha u la wallam ia ka *Assam's Official Language Bill* hakmat jong ka Dorbar Thaw-ain na ka bynta ka jingpyrkhat bad ka jingiatainia shaphang jong ka. Hadien artaiew pat, kata, ha ka 24 tarik u October 1960, ka Dorbar Thaw-ain hadien ba ka la pyndep ia ka rukom jingiatainia, ka la *pass* ia ka *Bill* da ka jingbun pait (*majority*).

Ki nongmihkhmat (M. L. As.) na ki rilum bad na Cachar hi ki la iapyrshah jur ia katei ka *Bill* namar ba ka pynlong ia ka **Assamese** tang ma ka ka **'tien Sorkar** ha ka Jylla Assam baroh kawei. Kumta, kim shym treh satia ban iashim bynta ha kaba iakren shaphang katei ka *Bill* ha ka Dorbar Thaw-ain.

Mynta katei ka *Bill* ka donkam sa tang ia ka jingmynjur jong u Lat ba kan long ain.

ka kolshor bad kawei pat ka skul akademi kaba hikai shaphang ka shad, ka jingialehkai drama bad ka jingrwai, kin long ka pdeng jinghikai jong katei ka **university** ka ban don ruh ka jinghikai shaphang ki subjek, kum ka **literature, philosophy** bad **history**, da kaba kham ban kyrpang ia kito k1 bynta jong ka jingtrei u Tagore. Kane ka skulbah kan pyniasoh tang ia ki seng ne skul kiba hikai ia ka jingrwai, ka shad bad ka jingialehkai drama.

Ka Sorkar West Bengal ka la rai ruh ban plie ka **National Theatre** ha Kolkata ia kaba yn jer ha ka kyrteng u Rabindranath Tagore.

Kum kine ki jingpyrshang ki long kiba nyngkong eh ha ri India bad ym artatien ba kin ai jingmut ia kiwei pat ki Jylla ba ki ruh kin iapyrshang ban kyntiew ia ka kolshor India.

* * * * *

KATA ka synjuk lang bad ka jingiadei lok jong ka **Maharashtra** bad ka **Gujarat** kaba la neh lyngba ki spah snem, ka la kut noh ynda haba la kha artylli ki Jylla kiba thymmai ha ka 1 tarik u May jong kane ka snem. La ki dei ban iakhlid lok namar ki jungdonkam bad ki jingangnud kiba thymmai, hynrei kim lah khlem da iatrei lang kum ki para marjan na ka bynta ka jingbhalang jong ka ri India. Ki longshwa jong ka Maharashtra (kum u Shivaji, u Ranade bad u Gokhale) bad Gujarat (kum u Mahatma Gandhi bad u Sardar Patel) kiba long ki nongtei jong ka ri India kin iai ai mynsiem ia ki Jylla thymmai baroh artylli ha ka jingtrei jong ki.

Nalor kitei ki Jylla kiba dang shu kha thymmai, yn don ruh sa kawei pat ka Jylla kaba thymmai kaba kyrteng ka **Nagaland** ka ban kynthup ia ka ri Naga baroh kawei. Kane ka long ka Jylla kaba khad-hynriew, hynrei ka ban kham pher na kiwei pat ki para jylla kat kum ka jingiateh soskular hapdeng ka Sorkar India bad ki rangbah Naga kaba la long ha ka taiew bakhadduh jong u July mynta ka snem.

* * * * *

HADIEN ba ka Dorbar-bah (**Parliament**) ka la dep iakren shaphang ka Report jong ka **Parliamentary Committee** kaba dei shaphang ka 'tien thoh 'tien tar jong ka Sorkar India, u President u la ai ka jingbthah ia ka **Home Ministry** ha u bnai April ba kan pynkhreh noh ia ki lad ban pyndonkam ia ka Hindi naduh mynta ha ki ophis Sorkar baroh. Kiwei pat ki **Ministry** jong ka Sorkar India ruh ki dei ban leh kumjuh khnang ba hadien ka snem 1965, ka Hindi ka lah ban long ka 'tien Sorkar kaba jkongsan ka ban iaiaid ryngkat ryngkat bad ka 'tien Phareng.

* * * * *

KA Sahitya Akademi, ka seng kaba dei shaphang ka jingpynroi ia ka thoh ka tar, ia kaba la seng bad kyrshan da ka Sorkar India, ka la ai burom ia ki 7 ngut ki nongthohkot na ka bynta ki kot kiba kynsai eh kiba ki la pynmih ha ka snem 1959 da kaba ai T5000/- ia uwei uwei.

**Ka Sahitya
Akademi ka
burom la Ki
Nongthohkot.**

Ki kot kiba ioh prais ki long ha ki 7 tylli ki jait ktien ba iapher iapher bad ki jingthoh jong ki ki long shaphang ki subjek, kum ka **Novel, Kolshor, Drama, Poitri** bad **Biography**.

Ki nongthohkot kiba ioh prais ki long—Gajendra Kumar Mitra (**Bengali**), Bandha Sinha Dinkar (**Hindi**), K. S. Karanth (**Kannada**), Ganesh T. Deshpande (**Marathi**), Mohon Singh (**Punjabi**), Tirth Basant bad M. H. Rizvi (**Urdu**).

U Mr Nehru ha kaba sam ia ki prais u ong ba ka Sahitya Akademi ka trei ia ka kam kaba kongsan shibun ha kaba tehsong lang ia ki seng kiba dei shaphang ka jingpynroi ia ka thoh ka tar ha ka ri India.

* * * * *

KA Royal Society kaba la pyndonburom ia ka jingdap laispah snem jong ka ha London naduh ki tarik-18-26 u July jong kanc ka snem, ka long ka Seng Saians kaba rim tam kaba la lah ban im laispah snem lynter. Ka long ruh ka Seng ia kaba la bna nam shibun bad ki dkhoh (**Fellows**)* jong ka ki kynthup ia ki saiantis kiba paw nam na kylleng ki ri kiba hapoh ka Synjuk-lang ki Jaitbynriew (**Commonwealth of Nations**). Napdeng ki nong-India

kiba la leit, ki long ki jong u Prof. N. R. Dhar (Allahabad Univ.), Prof. M. S. Thacker (C. S. I. R.), Dr. A. C. Joshi (Punjab Univ.), Prof. M. B. Lal (Lucknow Univ.), Dr. W. Mohamud (Aligarh Univ.), Prof. V. A. Sarabhai (Gujarat Univ.), Dr. B. Prasad (Patna Univ.), Dr. S. C. Ganguly (Jadavpur Univ.) Prof. M. N. Das (Utkal Univ.), bad Mr. G. Gopalakrishnan (Annamalai Univ).

* * * * *

* Ki nong-India kiba la ioh ia ka khusnam F. R. S. (**Fellow of the Royal Society**) ki long :—

1. A. Carsetji
2. S. Ramanujan
3. J. C. Bose
4. Megnad Saha
5. C. V. Rahman

6. Birbal Sahni
7. K. S. Krishnan
8. S. Bhatnagar
9. H. J. Bhabha
10. S. Chandrasekhar

11. P. C. Mahalanobis
12. D. N. Wadia (1957)
13. S. N. Bose (1958)
14. Dr. S. K. Mitra
15. Dr. T. R. Seshadri (1960)

KA **World Agriculture Fair** ia kaba la pynbeit bad pyniaid da ka **Bharat Krishak Samaj** (National Convention of Farmers), ka la long ha New Delhi naduh 9 tarik u December 1959 haduh kaba kut u bnai February 1960. Ka **Fair** ne **World Agriculture Fair, New Delhi.** ka **Exhibition** kaba kum kane ka long kaba nyng-kong eh ha ka histori jong ka pyrthei. La plie ia ka da u President Prasad hapdeng ka jingiadon ryngkat u President Eisenhower, u Myntri Rangbah Nehru, u Dr. S. Radhakrishnan, bun bah ki rangbah nong-India bad ki nongmihkhmat jong ki Sorkar nongwei ha India.

Napdeng ki ri kiba la iashim bvnta ha ka **Fair** ki long, ka U. S. A., Soviet Russia, China, Poland, Burma, East Germany, Afghanistan, Vietnam bad India. Ki Jylla baroh jong ka India ki la iabuh la ki jong ki jong ki basa kiba itynnad kiba pyni ia ka jingtreikam bad ka jingroi jong ki. Kaba kum kane ka **Fair** khlem artitien ka la ai jingmut ia ki nong-India ban nangpynroi bad pynbha shuh shuh ia ka rep ka riang.

* * * * *

HA kaba plie ia ka prokram kaba thymmai jong ka **"Southern Languages Book Trust,"** u Mr Nehru u ud shibun ia ka jingduna pule kot ha ri India bad u ong ruh balei bym dei ban wad ia ki daw jong ka jingduna pule kot ki briew ha ka **Ka Jingmlien Pule Kot Ka Duna.** ri. Kawei na kiei kiei kiba donkam eh na ka bynta kanokano ka ri, khamtam, na ka bynta ka ri India, ka long ka jingpynmih bad ka jingpule ia ki kot, hynrei kaba sngewlyngngoh pat ka long ba tangkhyndiat eh ki kot ba la pule bad pynmih ha kane ka ri. Ki paitbah pule kot ruh ki da khyndiat eh, khamtam eh ha ri Khasi.

Ka jingduna pule kot kam long namar ka jingbymdon tyngka pisa ban thied kot, naba ki briew ki pynlut pisa kum ha kaba leit baioskop, iakhalai bad kiwei kiwei ki jingmlien, wat la ki kot ki long ka spah kaba kham kordor. Kane ka long ka jingpang ia kaba dei ban ioh ka jingpynkoit.

Nalorkata ruh, ki nongpynmihkot (publishers) ha India kim da pyrkhath bha kiba kum kino ki kot ki dei ban pynmih. Ki sheptieng bad ki kham sngewbha ruh ban pynmih ia ki kot ba la pynbeit ki Sorkar bad ki **university** namar kiba kum kita ki kot ki pynmih jingmyntoi kloj.

U Nehru u pynkynmaw ba dei ka jinglah ban pynmih ia ki kot kiba tad dor ha Bilat ha kine ki khyndiat snem kiba la lah ba ka la pynsmat ia ki briew ban pule kot. Kumjuh ruh ka lah ban long ha ri India lada lah ban pynhiar dor ia ki kot. Kumta u ong ba ngi dei ban pyrkhath ban pynmih da ki mihon ki kot namar da ki lak ki nongpule kiba thymmai ki mih na ki skul bad ki kolej.

“He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, so in all fortunes.”—

Isaac Borrow.



Ka Jingialang Heh kut Snem

KA Jingialang Heh Kut Snem Kaba Lai ka la long ha ka 10 tarik u June 1960, ha ka Ophis jong ka Seng, hapoh ka jingialam I Bah Norman Singh Syiem, Vice-President.

Ki kam kiba la pyndep ha ka jingialang nalor kiwei kiwei pat ki long :—

(1) La pdiang bad mynjur ia ka Report u General Secretary na ka bynta ka snem 1959-60.

(2) La mynjur bad pass ia ka Ioh-ka Duh (Budget) na ka bynta ka snem 1960-61.

(3) La thung ia ki nongkitkam kiba thymmai na ka bynta ka snem 1960-61.

(4) La sam ia ki prais kiba jop ha ka **Essay Competition** 1959 da 1 Mrs. T. W Shadap.

* * * * *

Ki Lekshor

HA ka snem 1960, ka Seng ka la ioh lad ban pynlong artylli ki jingkren paidbah ha ka Ophis jong ka, ha Mawkhlar, Shillong, shaphang kine ki sojek :—

1. “Ki Jingshon jingmut ia ka America, Hawaii bad Japan”

La kren ia ka ha ka 23-1-1960 da I Bah Horen Jones iba long uwei na ki 20 ngut ki nongrep na India kiba la leit sha America, Hawaii bad Japan na ka bynta ka **“Farm Leaders’ Study Project, 1959.”**

2 “Symposium on the Language Question in Assam.”

La iakren ia ka ha ka 21. 3. 1960. Ka jingkren ka long ha ka Phareng bad kiba la iashim bynta ha ka jingkren ki long, Mr. A. S. Khongplai, Mr. Hareswar Goswami, Mr. Gaurisankar Bhat-tacharya, Mr. Maham Singh, Prof. G. G. Swell, Mr. E. M. Reade, Prof. Radhon Singh Lyngdoh bad Mr. Kedarnath Purkayastha.

* * * * *

Ki Jingialang Sngewlem

HA ka snem kaba la lak (1959), ka R1 ka la duh noh ia ki lai ngut ki rangbah, kata, u Mr. Joab Solomon (16-9-1959), u Rev. J. J. M. Nichols-Roy, (1-11-1959) bad u Mr. D. N. S. Wahlang (22-11-1959). Kum ka dak ka jingburom bad jingñiewkor ia ka ungshakri jong ki ia la ka R1 bad ka jaitbynriew, ka Seng ka la pynlong k1 jingialang sngewlem bad u President u la phah ruh ia ki shuthi sngewlem sha kiba ha iing ha sem jong k1.

* * * * *

Ka Essay Competition, 1959.

KA Seng ka pynpaw ka jingsngewbha bad sngewnguh kaba khraw ia kito k1 lok baroh napoh Sor Shillong bad na kiwei pat ki shnong kiba la ia pyrshang ha ka **Essay Competition** kaba la long ha ka snem 1959. La ai prais ia kito baroh kiba la jop ha ka jingialeh.

Kane ka long ka **Essay Competition** kaba nyngkong ch ba ka Seng ka la ioh ban pynbeit. Mynta ka snem ka Seng ka la pynbeit sa kawei pat, kumba la pyntip ha ka Ishu jong kane ka **Journal**. Ngi kyrmen kin mih shibun ki nongialeh.

* * * * *

Ka Jingshon biang (*reprint*) ia ki Kot

KA Seng **Jingtip** ynda haba ka la pyrkhath bha shaphang ka jingdonkam k1 paidbah bad ki samla shongskul ia kine ki kot Phareng bad Khasi—

- | | | | |
|-----|---|-----|-------------------------|
| (1) | Notes on Khasi Law | ... | K. Cantlie. |
| (2) | The Khasis | ... | P. R. T. Gurdon. |
| (3) | Ka Ain U Khasi | ... | T. Cajee. |
| (4) | Ka Niam Khasi | ... | Dr. H. Lyngdoh. |
| (5) | Ka Riti jong ka Ri Laiphew Syiem | ... | G. Costa. |

ka la thoh sha ka Sorkar Assam bad sha ki trai jong kitei ki kot ba kin shon biang (**reprint**) ia k1. Ngi kyrmen ba kin iashon biang ia ki.

Ka long kaba sngewbha ban tip ba ia ka **"Ka Niam Khasi"** da u Dr. H. Lyngdoh ki dang shon mynta bad katba sngewthuh yn nym slem shuh ban ioh ia ka.

* * * * *

English-Khasi Dictionary

KANE ka long ka kam ia kaba ka Seng ka la shimti ban pyrkhat, bad mynta ka don ha ka jingpyrkhat bakut jong ki Sorkar. Ki Sorkar Assam bad India katba sngewthuh mynta, ki la pdiang ia ka **SCHEME** jong ka Seng kaba dei shaphang ka jingshon biang bad jingpynbha ia kane ka Dikshoneri. Ngi kyrmen ba hapoh jong kane ka snem ngin iohlad ban sdang noh ia ka jingpynkhih ban shon ia ka.

* * * * *

Ki Kot Pule (*Text Books*) **ha ki Skul pdeng** (*M. E. Schools*) **jong ka Ri Khasi**

KA Seng ka pyrkhat bi na ka bynta ka jingpynshlur ia ki nongthoh kot bad pynroi ia ka **Khasi Literature**, ka sngewdei ban kyrpad ia ki Sorkar (**Education Department**) ba kin pynrung ha ki skul, palat ia kawei ka kot ba la thoh da uwei u nongthoh ha ki sobjek ba iapher iapher kata, kum ka **Geometry, Hygiene, Geography** bad kiwei kumba la leh ia ka **Khasi Vernacular**. Kumta ka Seng ka la thoh sha ka **Education Department** na ka bynta kane.

* * * * *

Khasi Spelling Conference

KA jingpyrkhat ban pynryntih ia ka rukom speldak ha ki ktien Khasi ka la don ha ki snem kiba mynshwa bad ka **Khasi Spelling Committee** jong kito ki snem ka la prat lynti ia ka rukom speldak Khasi da kaba ai jingbthah ia ki skul ba kin bud ia ka rukom spel kaba ki la ruid dak. Hynrei katba paw bad iohi ym shym don satia kata **kawei ka rukom speldak** haduh kine ki sngi. Kumta ka **Seng Jingtip** ynda haba ka la pyrkhat bha shaphang kane ka kam, ka la sugewdei ban lamphang da kaba kyrpad ia ka Sorkar ba kan khot bad pynbeit ia ka **Khasi Spelling Conference** la kumno kumno hapoh jong kane ka snem. Kata ka **Conference** kan kynthup ym tang ia ki rangbah Sorkar hynrei ia kiwei kiwei ki nong-mihkhmat, kum na ki skul, ki seng niam, ki **library**, ki **literary organisations** bad kiwei-kiwei. Mynta ka Seng ka la thoh sha ka **Education Department** na ka bynta kane bad ngi kyrmen ki Sorkar kin sa khot ia ka **Conference** ha ka por kaba biang.

* * * * *

Khasi Vernacular

KA Seng ka sngew ba ka por ka la dei nynta ban pykhat thymmai shaphang ki Kot Khasi bad ki lymnong kiba dei ban pule ha ki Skul heh bad ki Kolej, namar ba haba nuujor bad kiwei pat ki kriew, kum ka Assamese bad Bengali kiba la ioh ri ki kyidun **Major Vernacular**; la shem ba ki kot Khasi ki bun thun kirba u sumla Khasi u shem jingeh. Kumta ka Seng ka ri ri ban khot ri ki jingialang kiba kyrpang ban pykhat shaphang kane ka kam. Kata ka jingialang kan kynthup ri ki nonghikai **Khasi Vernacular** ha ki Skul heh bad ki Kolej ryngkat bad kiwei kiwei de ki rangbih.

* * * * *

Library

KA **Library** naduh ba la sdang ri ka ha ka ri 12 tuik u July 1958, ka la nangiad bad ngi kyimen kun nangiad shaphang katba ki snem ki nangwan

Ka **State Central Library**, Shillong, ka dang ri bteng ia ka jingakvlliang ri ki kot jong ka bad ka Seng ka sngewnguh ia ka na ka bynta kane ka lad

Ka Seng ka sngewnguh shibun ri kine ki lok harum kiba la ai sngewbha katto katne ki kot sha ka Library jong ka :—

- (1) Principal, St. Anthony's College, Shillong ,
- (2) Rev B. M. Pugh ,
- (3) Mr. T. Cajee ,
- (4) Rev Fr. H Elias ,
- (5) Late Mr H N. Gupta ,
- (6) Prof K. P Chatterjee ,
- (7) Mr. David Roy
- (8) Mr P C. Agarwala.

* * * * *

Research Institute

KA **Seng Jingtíp** ka la ai jingmut ia ka Sorkar Assam ban plie ia ka **Research Institute** na ka bynta ban ioh ka jingtrei bad ka jingwad bniah shaphang ka rukom imi, ki dustur ki riti jong ki **Tribal** kiba don ha ka Jylla Assam. Ka Seng ka la phah ruh ia ka **SCHEME** sha ka Sorkar (**Tribal Areas Department**) ban pyrkhat bad pynlong kam ia ka. Ngí la iohsngewbad sngewbha ruh ban tip, ba ka Sorkar ka la wad khyndew ha Shillong haduh kumba io akar ei-ei namar kane ka Scheme ka ban lut da ki lak tyngka.

* * * * *

State Theatre

KANE ka long ka kam ia kaba ka **Seng Jingtip** ryngkat bad kiwei pat ki Seng ha Shillong ki la shimti ban pyrkhath kumno ban iakren bad ka Sorkar Assam ba kan tei ia ka **State Theatre** ha Shillong, ka nongbah jong ka Jylla, wat la la tei ia kawei ha Gauhati.

* * * * *

Ki Prokram Khasi bad Jaintia ha ka All-India Radio

KA Seng ynda haba ka la pyrkhath bha ia ka jingpynbeit kaba mynta ia ki Prokram Khasi bad Jaintia ha ka **All-India-Radio**, Gauhati, ka la phah ki rai (**resolutions**) kiba ai jingmut sba ki rangbah Sorkar kiba dei peit ia ki. Kita ki jingai jingmut ki long shaphang ka jingjied ia ki **artists**, ka jingai lad ia ki nongkyndong ha ki prokram, ka jingwad ia ki sap kiba thymmai na kylleng ka Ri bad kiwei kiwei de. Ka long kaba sngewbha ban iathuh ba u **Station Director** na Gauhati, da ka shithi u la kular ban peit bha shaphang kane.

* * * * *

Ki Jingai-Suk-Mynsiem (*Donations*)

KA Seng ka pdiang da kaba sngewnguh ia kine ki jingai-suk-mynsiem harum :—

	T.nP.
1. Khasi-Jaintia Hills Co-op. Fishing Association Ltd., Shillong	10.00
2. Rev. Fr. H. Elias, S. D. B., Jowai 5.00
3. Mr. J. C. Das, Shillong 1.00
4. „ E M. Reade, Shillong 1.00
5. „ N L. Kharkongor, Shillong 5.00
6. „ Lber Singh Nalle, Shillong 2.00
	Baroh ... 24.00

* * * * *

Ka Shithi sha u Andrew Carnegie.

Phi don ka bor ban tbeh jingshai ha ka ing kaba duk tam jong ka ri jongphi

Ki Symboh Kyntien

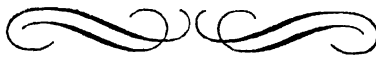
(La lum da u Tiewlarun)

Lymphouiñ ngi wan, lyngkhuid ngin leit.
Ha ka dur shynrang kynthei ka sap ka maïaan Blei.
Houn houn ! jynsur ki kyntien u 'Riewsam Kur.
Sngapthouh na pneh i Mei shadouh roudnong lawei.
Ka jingsngewthouh ia U Kynraad ka lamphang ia ka jingstaid.
U Riewpyrkhat Blei u ñiewkor ia kiwei.
La ngi lup ne ngi hem l'i mynsiem ngin pyntlieng
Wei kohnzouh khlem sarong, ngim douh la ka nong.
Puson ia ka longbriew ban lait na ka sniew.
Wei duriap ia ka hog, jingim ruh kan syrtog.
Ka Longbriew ka tei malade, dalade ialade.
U Blei U da, mano ban`shim ? Haba U shim, mano bau da ?
Wei pankwah ia ka sniew, ngin jan la i rngiew.
Ki ban phouh la ka maaïn, k1 sngapthouh ia ka raain.
Ia kiwei nangmutsniew nangpakhouh la khohsiew.
Umtynriew ngi iapdiang i pyndap ia u phiang.
Ia u kyndang khlem jaawsyep, lah u jhur ha la trep.
Ka kamai saawkaad, shen ruh kan khlaad.
Ki 'Riewbuaïd sbaai l'i burom kim tyngkaai.
U Myrsiang u phohsniew b'u kem syar wat ha rngiew.
U ngap kjit umthiang u da pynthylleng kylliang.
Ka boudti boudjat ka pyndait tyrsimkti tyrsimkjat.
Wei la li-li pen-pen ka boudti boudjat ha shen.
Siedlung, kneng ! sha bneng, uba iaaw warkyrngeng !
Ki 'Riewkhyllew kiewskong, la ka sdien sarong khongpong.
Ka biria jyndeï ka pynstingthewei.
Ka iapran kynsha kan pynshlan ruma.
U 'Riewshlur u sngewskhem ba u dap ka shadem.
Ka nusip ka kdup i'u 'Riewshlur ban pynkup.
Peit shwa ban jaam, da khan shwa ban kaam.

Jungoh sa noh ioh sah lyngngoh.
 La ia kur ne ia kha, la ka sngew hynmen para.
 Thylli, hei ! iakiar la iakiew ne iahiar.
 K1 Bhorhala Snohhap1w l'u dohnoud shong ñiang kuh1w.
 Da ka sat1 k1 pyndeng ia ka shynriah khlem kyrteng.
 Uba iohthiah bha, u'ni sngewthouh ba u phaa1 kylla
 K1 'Riewsmat 'Riewsting kim jiu braa1 ka shang ka kling.
 Ñiar ka nengnongdih kan heh kamai heh kh1h.
 Ka ieng kaaw-kaaw daaw-daaw ka pynlamheer sohkhaw.
 Wei ym nang ang la sah nangang.
 Kiba mlien ka smaai ka spot k1 pyrta ia ka thaawjot.
 Bor Biei ka tylliat suk1 bad ka ktha haban da ni.

Ka Jingbitar

Ka long kaba sngewsynei ban ym pule ei-ei;
 Ka long kaba kham sngewsynei ban pule da ka jingpynbor.
 Uno uno u kum ong kem :
 "Uta uba kwah sah bicid, ai un sah bicid"



KA KYNRONG SHONGDAK KHASI

(H. S. Ray)

Ha kane ka Artikl, u nongwei u kdew ia ki jingeh ban kynnoh Khasi ha ka rukom kaba dei, bad u da apil ruh ia ki trai ri ba kin iapynryntih noh ia ka rukom speldak bad kynnoh sur Khasi. Ka jingai jingmut kaba dei ban ktik ia kito baroh kiba ied ia ka thoh ka tar Khasi.

Ka jingeh ki nongwei ban kynnoh sur Khasi.

NGA da la khmih lynti bunsien ba ki 'Riewnang,' Riewstad Khasi kiba da la iabun kyrhai katne ha ka Ri, ba kin iapynryntih noh ia ki rukom speldak bad ban da iahikai thoh sur bha ruh de ia ki ktien, da ki dak ki ban da sngewiakem pyrian sur kum ka jingkyynnoh ia ki ktien. Nga shlan tynruh kumne, namar ba nga da la shahkyynthoh (criticised) hi ruh bun bun wat ha ki para **Mender Ri** kiba nga la hikai pule hikai thoh Khasi; kiba da ong ruh (questioned) ia nga kumne:—"Haba ia kine ki dak hangne phi kynnoh kumne, kumno ia kitai hangtai pat kiba la thoh da ki juh hi ki dak plu hikai kynnoh pat da kumwei?" Nga da la jnang hi khak! la kumba set ia ka shyntur da u kak, bad ngam banse ban ong ha ki Khasi kim don dak (sign) ban pynpher ia ki **Vowels** jynsur na ki **Vowels** lyngkot sur bad ha ki shu iaring kynnoh sur kat kum ki jingiakren. Sngapkhai hi keiñ, mano ki **Riewstad** ki ban hun kum ia kata ka jubab, kaba ngam banse ban thad? Ki ong, "ka thoh ka tar imat kaba dang lung bad dang duna" bad nga la iathuh ruh ia ki, ba dang hikai mynta shispah arphew snem da ki mshoneri na Wales. Ka long shisha kaba da shitom than hi ch ia ngi ki **Nongwei** ban kynnoh sur Khasi da kaba shu pule na ki kot ki sla jong phi; lynnda ngi da la iakhleh bad phi ha ka kren ka khana miedsngi.

Ka jingduna dak (signs and vowels) ha ka ktien Khasi.

Kum ban phla hok ialade, shisien mynba nga dang khynnah samla; ynda nga la jah bun bun snem ban leit pule sha dkhar, shwa ba ngan nangpule nangthoh Khasi bha; nga hi malade nga da la pule kynnoh sur bakla ia kane ka ktien 'Pyntud' na ka Kot Bah (The Holy Bible) ha jingiaseng. Dei namar ba phi iakynnoh 'dud' ia kane ka jingthoh 'dudmasi' bad ba ngam pat jiu iohpule ne shah hikai kynnoh hi ruh ia ki jingthoh kum kine 'jawdud' 'shyndud'; hala bam don dak (sign) ban kynnoh sur ia u 'u' sa da kumwei pat, kumta nga la shu kynnoh lyngkot sur sa ia katei hi de ka ktien 'Pyntud'. Mar kumta nga ioh-i ia ka jingiapyinkhihkhmut khikhkmat ki briew ha jingiaseng. Ia kumta hi ruh ngam peiphang eiei ia kane ka jingleh jong ki kumne, tat ynda la wai jingiaseng uwei na ki paralok Khasi jong nga u la hikai kynnoh sur biang pat ia nga ia kane ka ktien. Sngap keiñ! hangno shuh ka rain ka rem jong nga mynhakata, khamtam ha khmat u paidbah ha jingiaseng hi pluk! bad nga da la sngew kum ban tap da u dpei ia la ki khmat. Dang katto katne bnai mynba nga leit sha Sohra, utei hi u lok u la pynkynmaw biang ia nga ia kane ka jingkyynnoh sur bakla jong nga ha kata ka por. Nga da la kop biria kai ia u ban sngap kumno nga pule Khasi pat mynta, ynda nga la buh nonghikai ha Ing. Nga ong ruh

ia u, ba ka jingbakla kynnoh Khasi jong ngi ki **Mynder Ri**, kam long ba ngim nangpule ne ngim nangkynnoh Khasi, hynrei ka daw ka long na ka jingbymdon dak (sign) ban pyniapher kumno ban kynnoh jlan ia ki katto katne ki **Vowels** na kito kiba ngi dei ban da kynnoh tynggeh bad lyngkot ia ka sur kumba mait.

Da lade hi nga la iohsngew da la ki jong ki shkor na ki shyntur bun bun ngut ki Rangbah Khasi kiba iatuklar byrngia kai ia kane ha ki ing iapbriew, ing shongkurim bad ki ing jingiaseng. Ym tang katta, nga da la pule hi ruh bun tylli ki jingthoh kiba ki nongthoh ki da phla shai ia kane ka jingbymbiang dak ha la thoh ka tar Khasi. Don napdeng jong ki, ngan nym da jer kyrteeng ia ki; kiba da la kular kren shai ha nga ba kin pyrshang iashem ia kiwei kiwei de ki Rangbah Khasi ban japyrkhat ia kane ha ki Komiti. Iniat kane ka shu sah hi pongdeng ! ba ki dang iabuh teng, la ka iaud khñium uwei ia uwei kut ka teng harum haneng.

Balei ka jaitbynriew ka randien ?

Ngam sngewlyngngoh ei ei ban iohi ia kane hapdeng kiba bun ngut ki Khasi jong ngi, kiba da la bynnud sngi bynnud por tyngkat la buit la bor ban pynshitom ialade shikti arkti ban leh ei ei na ka bynta ka Ri khlem im baisngi. Ym tang katta, sngewbha map ia nga; ngi dei u Manga u Hanga, u Tiplut u Stadlut na sdang sna kut hala ka klot kynroi (criticise) ia kaba leh kiwei, wat lada dalade hi ngim lah thawpyrthei ei ei, bad ngi pynpaw bynnud leh syam shyndud ban iohsngew ba uwei u iarah ia uwei pat, ym ia Nga u Manga. Ne hato ngan bakla ? I law da iapeit shin bha ! la kam dei kumta ? Ka jaitbynriew ka ham iasyllok uwei ia uwei ban iasynrop lang kawet, kumno ban kyntiew bad ban tei la ka Ri; ym tang ba ka sahdien lawei hynrei kan nangrandien sha ki tduh ka sla pyrthei, bad u Nongwei u ap hi kmong ban iohkbong ia i dpei. Marwei Shimet, katno hi eh ngin lah don bor don buit ha kiei kiei ?

Ka jingkyntu ban pynroi ia ka thoh ka tar Khasi.

Mynta lehse ngi la dei ban iakvndit bynriew noh, khamtam mangi lei lei kiba ia ianang ka pule ka thoh, (Elites) ban iashimti nyngkong eh shwa ia kane ka kamthoh kamtar, ka ban plied ia ki phang jong ngi baroh ruh kdar ! Ne hato ngin dang shu ia-ap ban da pynleh hi da ki **Mishoneri Mynder Ri**, kiba don mynta tang katto katne ngut hapdeng jong ngi, haba wat ia ki Balang hi ruh ki da la aiti ha ngi ? Ne, ngin shu iahun hi katbi la ialam ki Longshwa, wat ynda haba mangi mynta ngi da la sngew:huh bha ba ki da la ialam bakla ? Sngew phi ki **Kynrem** ki **Lyndan** ka Ri. Dei ma phi ki ban kyntu ia ki **Rangbah Nongpeitskul, Nonghikaiskul**, ba kin ialum ialang ia ki riewstad riewnang ba kin iatuklar ia ki har rukom thoh ktien Khasi ha ki **Text-books** bad ki **Spelling Committees** jongki.

U nongwei u pynpaw ia la ka jingsngew jong u.

Nga da la sngewbieid shisha manga u **Mynder Ri** ban wan lushia ia ka thoh ka tar Khasi jong phi; hynrei ngam banse ban kren kumtei wat la ngam sngewdei, namar ba ka met ka phad jong nga ka la sngew parsnam Khasi. Ki kmie ki kpa tymmen jong nga ki la iaimlang sahlang, longbriew manbriew bad phi ki Khasi ha kane ka Ri, naduh ki por mynba ka sor ka dang don ha Sohra. Ka jingiadei jong ki ka la iasnoh bad phi ha ki bun bun ki bynta, khamtam manga lei-lei mynta uba dalade hi nga la iakhleh sa

ka shongkha. Nga la ioh ruh la khun la kti bad nga la sngew ialade hi kum uwei u Kl asi la phi iaong ia nga u Bangali.

**Ka jingsngew u Nongwei ia ka jingai jingmut u 'Tiewlarun
shaphang ki rukom speldak thymmai**

La baroh shikatta nga la jiu angnud ban ioh kheit ia uta u "Tiewlarun" wat la u'n mih u'n san ha ki shiah ki trani ne sawdong ki shyieng bsein war-kynram; hynrei ngam man lap satia, bad nga la nangmut ba u san u man tang ha ki puriskam, namar ba ngam pat jiu iohi ne iohiew hi ruh ia u, la nga la shang kylleng sawdong ka Ri Khasi ban lum ban lang ia ki phlang ki kynbat, ki syntiew ki skud na kane ka Ri jongphi. Mynnmwei, mynba nga don ha Mawnai, nga la ioh pule ia ka artukl, "**Ki Jnit Sohramjan ka Longling ki dak**" da u "**Tiewlarun**" ha ka '**Syngkhong Jingtip**'. U nongthoh u ong ba kan jin da la wansur bha ban da iathoh synrep dak noh kumne ia kane ka ktien:—'Pyntoud'. Kane hi ka ktien, ka la pynkyndit thret ia nga ban kynmaw biang ia la ka jingkyndit sur bakla jongnga mynba nga dang khynnah samla ha Sohra. Nga da la pule bniab bha ia ka bad nga dang iat pule hi ruh man ka teng. Ka jingai jingmut jong u ban iathoh sur noh kumne ia kine ki ktien:—(Baam; Saam; Waar; Shaai; Lwaai; Keer; Jeer; Beer; Soum; Loum; Dohnoud; Lour; Loum; Khoud; Boad; Jieng; Jing; Jaam; Jaaw; Jaar; Jar lyar, etc.)—ka da la sngewiahap sur shisha ha ki shkor jong ngi ki Nongwei kiba dang ias dang pule Khasi na ki kot ki sla jong phi, bad lehse da kumne hi te ngin nym bakla kynnoh sur Khasi shuh hi ruh. Tip keim! ka dei ka lait ka shong ha phi hi ki trat ka ktien Khasi, la phi iasngewthuh ne em ia ka jingeh kynnoh sur Khasi jongngi ki **Mynder Ri**, haba ngi pule na ki kot ki sla **jong phi** kat kumba phi iathoh sur Khasi haduh kine ki sngi.

Sngewbha map ia nga ia kino kino ki jingduna bad ki jingthoh bakla ba ngam da tip akor Khasi bha, nga uba dang shu iakhlekhawlang katto katne ssem mynta. Dei kane hi ka ktien 'Pyntoud' kaba la ktik ia nga haduh kat ban shlor thoh ia kane ka artukl bad ban shlan kren kumtei namar ba ka dohnud jong nga ka shlei! Khublei.

[*Ki ong, ban iai phong ka sopti khapngiah haba dangsan dangkhie, kam ailad ia ka met ban heh ban plung, ka pynraid ia ka, ka pynioh pang ruh. Ka thoh ka tar jong ngi ka la nangroi. Kine ki dak 21 tylli ba ngi don ki la long kum ki sopti ba khapngiah ki bym ailad satia ban spel ia bun ki ktien kumba dei ban kynnoh ia ki. Ka por ka la biang ba ngi dei ban kham pynbun tylli ki dak ban kot ka jingdonkam, kumla ia pynheh sopti. Da shisha ngi la shem shitom barabor lan spel ia katto katne ki ktien Khasi bym don dak satia*



Ka Jer ka Thoh u Khasi

J. K. SWER.

Ban buh ha ka jingthoh jingtar ia kiei kiei kiba imat ki briew ki la sdang ban klet noh, ka long kaba ngi da khmih lynti eh ba ki para ri kin iapyrshang ha la ki phang ki phang. Ha kane ka jingthoh kaba lyngkot, I Mr. J. K. Swer i buh ha ka jingthoh jingtar ia ki katto katne ki bvnta jong ka lehnam leh rukom u Khasi kiba i tip bad i la lum shitom.

HABA ki Khasi ki iohkhun mynta ki jer noh kum lashai mynstep.

Ia u Khun Shynrang

U Longkñi ne u Riewtymmen u pyndonkam ia u klong bad u skaw, ka 'lamet ne 'lakait, ka ryntieh, lai tylli ki khnam khlemsop, ka wait khlem sping bad u kpu ia uba ki dung pynlong pujer ynda la pdem um ia u khaw. U shim ia u kpu ha i shangdong bad ka 'khaphia don tdong, bad u sei ia u khiew khyndew ba buh shynnai. U pynieng ia u klong ha ka sla, u da pyrta dwai ia U Blei Trai Kynrad U Nongbuh Nongthaw-byrniew, Nong-sei-rynñieng (kynthei-shynrang) na jrong ha tbian; u iapan ia ka dak ban pynneh ia ka kyrteng. U khleh um ia u kpu bad ka sapoh u sa thep ha u skaw, nangta u suit u shor pynjaw ha ka sla, u pan ia ka dak ka shin ha kane ka rukom :—

“Lada kubur maphi ko Blei Trai Kynrad, ko Nongbuh Nongthaw symbai-byrniew ha snieh ka ramew na jrong ha tbian, ba ngan jer ngan thoh da kane ka kyrteng (u ong artad ia ka kyrteng) ia une u khunlung, to pynsoh ia kane ka suit ka shor ba un koit un khiahkrat, un da long rangbah rangsan, un da kit da bishar synshar la ka ñng la ka sem, la ka kur la ka jait ka kynja. Un da buhai kadiang kamon ban bujai samjai la ka hynmen ka hynbew la pyrsa la para, la ka niam ka rukom ha ñngkur ha ñngkha. Un da roi ha ka spah ha ka phew ka kamai kajih, un da longheh longhain u kynrem u lyndan, un da long rangsaid rangthew ha ka saidthma saidktien ban shynrain utei uthie kamon kadiang, u nongwei u nongar, u wan-ur u wan-hap. Un da long u nongsneng nongkraw, u nongsain nongphira la ka shnong ka thaw, la ka ilaka ka singmana la ka it ka hima. Un da im tymmen shongprah ban ñiew la ki 'siewtun-siewjap, khunmiaw-khunkhnai. Hei ! nga pynsgew nga iapan na khmat jongphi, Kynrad mo kumba don ka hukum kumba la sieh ka kular naduh nyngkong ka sni na ka dorbar jongphi. Haba la mynjur maphi uba tiplut uba ilut to ai ba un kit kyndung ia kitei ki bainong kat kum ka jutang ka hukum jongphi. Pdiang mo-oo-ooo Kynrad.” U suit pynshor de artad da u skaw bad u peit ia ka jingsoh ha rymiang shyntur u klong. Lada soh kumba u iapan, ki pynneh ban khot ia kata ka kyrteng hynrei lada

ym soh ki wad da kawei pat ka kyrteng haduh ban da soh. Bad hadien ba la soh ki pynbud sa artylli ki kyrteng ban dap laisien, hynrei kin khot ne iabat ia ka kyrteng kaba soh nyngkong.

Hadien kata u thoh da u kpu uba la khleh um khyndiat na ka 'jatkie kadiang i khunlung, bad u sa thoh ia kiwei kiwei de kiba ha ing. Ia kiba na ka liangkur u thoh na ka lympen 'jatkadiang bad ia kiba na ka liangkha pat na ka kamon. U shim ia u kpu bad u ber laisien ha u khiew shynnai, ia uba u kpa u sa shim leitrah ban buh halor ki tnatdieng sha rudnong. Kim ju buh ha ki kynja diengshiali ioh sa thar sa suh i khunlung.

Ynda u wan phai, ki pynap lypa ka um ha tyngkong bad shwa ba un rung ha ing ki theh ia ka um laisien ba un sait la ki kjat. Mar ia rung ing u taw lai kyntien ia u kpu u sa shim ia ka wait bad u pom laisien ia ka diengtyngkong, hadien kata u sa shim ia kita ki 'namjer bad ka ryntieh u tynsat ia ki ha tyndai. Nangta ki sa iasam ia u kpu ban bam ki paidbah.

Ia Ka Khun Kynthei.

U Longkñi ne u 'riewtymmen u shim ia u klong bad u skaw, ka 'lamet ka wait bad u star (wat ka khoh hi ruh ki buh). U pyrta ia ki kyntien dwai ha kijuh hi ki rukom kumba leh ia u khun shynrang bad u pyndonkam ia kijuh ki 'tien kñia u da kynud dwai phirat kumne :—

"Lada kubur maphi ko Blei Trai Kynrad, Nongbuh Nongthaw Symbai bynriew ha snieh ka ramew na jrong ha tbian, ba ngan jer ngan thoh da kane ka kyrteng (u ong artad ia ka kyrteng) ia kane ka khunlung. Da pynsoh maphi ko Blei Trai Kynrad ia kane ka jingsuit ka jingshor ba kan koit kan khiahkrat, kan san kan mer, kan pyiar kum ka jri kum ka kya, kan da kit la ka ing la ka sem, la ka kur la ka jait, kan da buhai bam bujai samjai ia u synñiang u bynhei ha ka niam ka rukom, kan da roi da pyiar parum pareh. Kan da ri la ka jait ka kynja ban lum ban lang ban kynthup ia ka shyieng la ka ing la ka kpoh haba pynleit ha i niam i rukom, la h'u mawrit ne mawbah. Kan da lum ia ka spah ka phew ka kamai ka kajih, ka nongtymmen nongkhynraw u kur u kñi u hynmen u para, kan da long nongpynri nongpynkhreh ia ka lehniam lehrukom, kan da long nongkyrkhu nongkyrdoh ia u khunkha u khunlung kan da long ka nongiam ka nongud la i jait la i khong la ha ing ne ha lum, kan da im tymmen shongprah ban ñiew la ki 'siewtun 'siewjap, khunmiaw khunkhnai. Hei! nga pynsgew, nga iapan na khmat jongphi mo Kynrad kumba don ka hukum kumba la sieh ka kular naduh mynnyngkong ka sngi na ka dorbar jongphi. Haba la mynjur maphi uba tiplut uba i-lut to ai ba kan da kit kyndung ia kitei ki bainong kat kum ka jutang ka hukum jongphi. Pdiang mo-oo-ooo Kynrad."

U suit pynshor de artad ia u klong kumba leh hi thik ia u khun

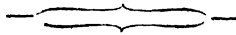
shynrang bad u pynbud hi thik ia kiwei de ki dustur lehniam leh rukom kumjuh.

Ka Dud Thynrei Ynda Dkut Sohpet.

Mar iadkut sohpet i khunlung, u Longkñi ne u Riewtymnen u siang ia ka sla u sa pynieng ia u klong. Nangta u shim sa u khaw, ka um khuid bad u lasier ban synreit ban ber ia i khunlung khnang ban nym don ka sabuit ka sakai. Da kane ka rukom lehniam ki pynkhuid pynsynlar ia i khunlung shwa ban rah ban rong ia i shane shatai bad kim ju pyndonkam sapoh ei ei. Un shim sa ki pylleng ar tylli bad mait ia ki ryngkat bad la ka kynud dwai phirat kumne :—

“Kumba la mynjur maphi ko Blei Trai Kynrad na jrong ha tbian, Ko Nongbuh Nongthaw bynriew, Nongbuli symbai kynthci shynrang shityllup ka snieh ramew naduh ka sugi ba jer ba thoh ! Sa shi kyntien mynta nga wan biang ha khmat jongphi, mo Kynrad, ban nguh ban dem kumba don ka hukum ba la sieh ka kular naduh nyngkong ka sugi. U sohpet u la khlui, la lait ka mied ka ia ka saw ka sain. Kvrkhu kyrdoli maphi mo Kynrad ba i khunlung in nangheh in nangplung, in nangsan in nangmer irat ha ka rymeng ka rymiot. Da maphi, ker maphi ban nym don ka sabuit ka sakai, ban lait na ka skai ka daini, ka tyrut ka smer haba thum haba bah, haba rah haba rong. Map maphi Blei Trai Kynrad ia ka lait ka let ka jong nga u bynriew, Mo-oo-ooo Kynrad. Nangta u mait ia ki pylleng bad ki sa rah pynkam ia i khunlung laisien. (Kiba bun kim ju leh niam shuh ia kane ka dud thynrei ynda dkut sohpet.)

La pynshong nongrim ia ka jingim jong ngi ha ka dwai ka phirat. Katno tam kan long kaba kham kordor ba ka jingim jongngi kan long shi lynter ka jingdwai.



Ka Jingpynroi ia ka Poitri Khasi

PROF. HAMLET BAREH

Ka poitri kum ka pdeng bad ka burom baphuh baphieng tam jong ka thoh ka tar, ka donkam ia ki jingthoh ba la pyrsad mynsiem ba kin paw ha ki dur ba iapher iapher jong ka. Kumta u Prof. Hamlet Bareh ha ka jurip jong i ia ka jingroi ka poitri Khasi, i iohi ba dei ban dang iatih shuh shuh ia ka jingjlliew jong ka.

Ki thymmei jong ka Poitri Khasi.

LYNGBA ka jingsah marwei bad ka jingsotti jong ki rta bajlan jong ka jaitbynriew u Khun Khasi Khara ha kine ki lum, la mih bun bun ngut ki myllung kiba tem duitara da ka jingdap ka dohnud. Shwa ka jingwankiew u Phareng sha kine ki lum jong ngi, u Khasi u thoh poitri ha la ka dohnud ia ki dur ba sah rugai kiba phriang kylleng. Ki lum ki wah, ki dieng ki sieid, u syntiew u skud, ka jingshai ka Sngi u Bnai bad ka jingkylla ki samoi lem bad ka sahit bneng ki ngam jylliew ha ka jingmut bad ki ud ha ki synia jong ka mied da ki ksai ka duitara, bad ki pynher lyngba ia ki khanaparom da ka jingtip kaba biang bad kaba sngewieit. Ka jingaiei ka Meiramew kumno ba ka bsa ka btiah ia u khun bynriew, kumno ba ka pyndap ia ka kup ka sem, ka trei ka ktah, ka khaii pateng bad kumno ka kyrkhu kyrdoh ia ka longbriew manbriew, ka longkur longjait, long shnong longthaw bad long hima sima. Kine baroh ki pynshai ia ka longkmie ba janai jong ka Meiramew bad u briew u ieit ia la ka kmie kaba kha kaba pun bad kaba pynsan pynrangbah ia u. Ka jingdkut jong u Sohpetbneng bad ka jingkhlahd noh ka bneng, ka jingjop thiaw jong ka Umngot ia ka Umiam ha ka jingiamarehthong, u lum Symper uba phuh samrkhie, ka Kalikai bad ka Nohsngithiang—kine baroh ki long ka thymmei ka Poitri u Khasi.

Ka Poitri Khasi Mynta.

La kdew khyndiat shaphang ka Poitri Khasi ha ki por hyndai hynthai, bad mynta yn iaphai sa sha ka poitri jong ka juk mynta kumba ka paw ha ka thoh ka tar ba la iapruid da ki nongthohkot Khasi. Ka jingkyrkhu jong ka spah snem ba la leit noh, ka long ba ka ai ha ka pateng mynta ia ka thoh ka tar. Ka jingpynieng ia ki skul Khasi ka iaiaid ruh ryngkat bad ka jingpynkylla jingrwai ia katto-katne na ki sur Phareng sha ka Khasi bad khlem pep kine ki la leh ei-ei ban hikai ia ki Khasi shaphang ka ban thoh poitri. "*Kaba tep ia u Moses,*" "*Ka Psalm ka Jingim*", "*Ri Khasi Ri Khasi,*" bad khyndiat kiwei pat ki jingthoh poitri ba la pynkylla Khasi bad

thaw da u Dr. John Roberts, ki la wallam ha ngi ia ka rukom thoh poitri jong ki nongsepngi. Khyndiat tylli ki kot jong u Dr. John Roberts ki la pynbiang katto-katne ia ki jingdonkam ki skul ha ki por mynshwa; hynrei u khyannah skul u dang dei ban pdiang shibun ki jinghikai, ki phawar bad ki jingiathuhkhana ba la pyndait lang ha kitei ki kitab.

U Soso Tham kum u nonglamphang jong ka Poitri Khasi.

Ka por ka la nangiaid bad ki jingthohkot u Khasi ki la nangsuhthied. Haba la biang ka por la mih bluit u Soso Tham (*bam kwai ha ing U Blei*) uba la long u nonglamphang (*pioneer*) ia ki nongthoh poitri Khasi. Katno ka ud ka dohnud jong u; katno ba ki iat bang bad iai thymmai ki jingthoh jong u ha ki nongpule kiba pyrkhat jylliew. U da la khlad noh kynsun bak l'bak na u Dr. John Roberts bad u wallam da ka mynsiem thymmai ha ka Poitri Khasi. Ha ki poitri jong u, ka mariang baiar jong u Khun Khasi ka paw bad ka kren sngewtynnai. Ki lum ki wah, ki syntiew ki skud, ki mrad ki mreng bad ki aiom jong ka ri ki shong skhem ryntih bha. Ki jingtiad ksing bad jingpadiah ha ki *ang* jong u ki iahap bad ki ain jong ka poitri. Une u Myllung u la pynlut bun la ki sngi ki smem jong u ha kaba shut pynphyrnai ia la u khulom ksiar uba la pruid ruh shibun ki-ei ki ban iaisah jingkyrmaw. U la kynton ia ka ding barhem ha ka dpei thohkot u Khasi kaba shu sah tsem. "*Ki Sngi Barim U Hynniew Trep*," ka long kawei na ki kitab ba kynsai, kaba pynpaw ia ki jingmut bajyllew jong utei u Myllung bad ka kdew sha jngai ia ka histori jong ka ri bad ki pateng ba la leit noh. Ha ka jingpynkylia Khasi jong u, ka don kajuh ka jingbang ne khamtam ia ka mynsiem jong u trai nongthoh. Ka jingud ba shisha jong ka poitri ka mih ha ka "*Duitara Ksiar*," bad tengkhat ka mynsiem poitri ka jan shlei wat ha ka "*Phawer U Aesop*" hi ruh. Ka jingnep u khulom jong u ka mih na ka jingpule kaba iar bad ki jingtih jylliew jong u ia ki kitab jingstad.

Ka Mynsiem jong Ka Poitri Khasi.

La don ruh ka jingpyrshang jong ki samla ban iabuh kti lem ha ka lyngkor jong ka poitri. Hynrei ki jingpyrshang thoh poitri ha kine ki sngi ki rit mynsiem shibun eh kumba ialong lem kiwei-kiwei pat ki kot ki sla ne ka kamthoh kamtar baroh kawei. Ka jingbym-mon pule poitri da u paitbah ba bun jong ka ri bad ka jingbymlah trei hok ki nongthoh ban pynjanai, ka long ka daw jong ka jingrit-mynsiem. Na kawei pat ka liang, nud ruh ban ong ba ka jingbun la jong ki poitri kam dei ka spah kaba shisha jong kano-kano ka poitri lymda ka da long kaba shongnia ban pynjrang ia ka.

Ka Poitri bajanai ka rah ia ka kyrdan jong ka jaitbynriew.

Ka poitri janai ka dei ban shah synshar ha ki ain jong ka *prosody*. Ki akor baiar bad ban ki dei ban synshar ia ka poitri, namar ka poitri ka ri ia ki jingmut tynrai bad ki bor bah jong ka jingieit bad ka jingdapmysiem. Ka jingdonburom bad ka jinglungmysiem ki iai synshar ia ka poitri jong ki jaitbynriew baroh. Wat ka poitri biria hi ruh ka don la ki ain tynrai jong ka akor. Ka longbriew kaba janai ka ieng ha lyndet jong ka poitri. Ka kynthup ia ki khleifi kiba sboh tam jong ka jingieid bad jingstad. Ka lehstad thawnang jingbriew bad ka jingbun ktienbieid kim don jaka ha ka poitri namar ba maka ka dei ka bynta kaba pdeng duh jong ka thoh ka tar, bad ka burom baphuh baphieng tam jong ka thoh ka tar, ka shong eh ha ka poitri. Mano ban dang klet ia ki kyntien shongkun shongsbai u Shakespeare, u Homer bad u Kaldas kiba dei ki nongphawar bastad tam jong ka pyrthei? Kine ki briew ki la thoh ia ki kynhun bah jong ki kitab, bad ka jingjanai jong ki ka sam lyngba ki sur phawar jong ki.

Ka jingpynshlur ban sei ia ki Myllung.

Phai biang sa shisien sha ki Poitri Khasi bad hangta yn shem ia ki jingduna kiba bun ha ka rukom thoh poitri. Ngì donkam ia ki *epics* ne ki jingrwai-kyntiewnam ia ki jingshlur bad jingkhraw jong ki briew ha ki por ba la leit noh. Lada don ka jingpynshlur kaba shisha, kin dang mih shibun ki poitri Khasi jong ki kyntien babang na ka dohnud balung; bad kin mih ruh ki khun ki ban iakot rynieng ia u Soso Tham ne kham palat ruh pynban ia u. Toi! ki sap barich ki don ha kylleng ka Ri, la ha sor ne nongkyndong; ha ki iingtrei iingktah ne ki iing trep iingpaki dulan; bad na ki jaka kiba kum kita kin mih ki myllung ki ban rwai bad phawar ia kici-kici ki jingshisha kiba jia bad wan jia ha ka jingim jong u khun Khasi Khara.

To ka Ri kan iakyntiew lang ia kiba kum kita ki paila kordor ban pyntyngshain i ka khet bakhraw jong ka Poitri Khasi.

* * * * *

U nongthoh u bynñiaw ba namar ka jingrit mysiem kim mih ki jingrwai kiba janai. Ka jingritmysiem ka lah ruh ban pyuring sdot ringswai ia ka rynieng longbriew baroh kawci. Haba shynrang pat ka mysiem, ka khraw ka jingmut jingpyrkhat, bad ka kyurong lut ia baroh. Ka jingrwai pat kan long kumba ong u Tennyson :—

“And here the singer for his Art,
Not all in vain may plead,
The song that nerves a nation’s heart,
Is in itself a deed.”

HAEI UTA ?

BAN sngap ruh sngewtynnmat ia ka rukom batai, bad lah ban shah ruh, wat la kham jrong ka jingkren.

Ka jingkren la ka long tang ka ktien ialap ia kaba iabna ne ba kren da kaba lum da sngap thikna, ba da kynmaw pynap bad kyndiah na ka shu pynpur theh ia kaba mih tang na ka jingsngew-briew, hynrei kaba da kem kloï ia kaei kaba lah ban don ei-ci bad thir ia kaba shisha, ka iarap ia ka longbriew lade ban ioh ia ka mynsiem eh rangbah. Ka iarap pynpoi jingmut ruh de ban ioh iakot pyrkhat ruh lem ha ki bynriew nongsngap.

Kum kita ki jingkren ki iarap ban mih ka mynsiem jynsur, bad kata ka mynsiem kam jiu kylla jyndeï, barobor haei-haei ka mih ka ieng rangbah, bad ha uba bun uba lang ruh u da sngew skhem ia la ka longbynriew kren bynriew.

Ha pyrthei wat ia kajuh ka jingthmu, jiu paw barobor ar jingmut. Shisien sngap la sngew ia biang ka jingbatai. La sngap pat sa ia kaba ong kitai, ka wan sngew ka rukom pyrkhat kaba ym lah mar kumto ban iakynthet jingmut. La pyrkhat ia ka kam kaba iathmu, da katai ruh sngew ba ka bit hi, da kane pat ba ong kine ruh ym imat ban bakla. Mar kumta kloilan mih arliang, bad ki bynrap ki kaplok lade, kiwei sha kawei, kiwei sha kawei pat ka liang.

Hamar hangne, ka wan ka ieng ka mynsiem pyrkhat **balei ar haba ia kawei?**

Man ka jingthmu ka long tang kawei, bad ka mynsiem kaba jynsur, palci jingmut, ka long kata kaba lah kem kloï haei kaba lah ban don ei-ci, ka mynsiem kaba lah bin thir kloï bak da kano na kine ki ar jingmut kaba lah ban pynieng pyntrei ia kata ka jingmut.

Ki nongialam pyrthei dei kita kiba nang bad ka nud artat ban thir kdar, pyni phak ia kaba siat haba thmu bad ka long kam artat.

Kaba pynsahdien barobor bad kaba pynjungut dei ba ka lade ka wan ka ieng shun, ba bakla ki mynsiem rangbah bad ka jot ka longbriew lade, bad kut sa ha ka pynjot pynngop lut ia ki bynrap ruh de.

Ka pyrkhat la ka myntoi, ne ia ki sngi ba ialut, kim long ei-ei ban iathew bad ka iakhih dohiap ioh duh ka burom bad ka longbriew jong ka Mei-La-Ri jong ngi kaba la teh soskular ia ngi.

La ieng rasong ka nam ki khun ka Ri ha lypung ka kot ka sla, riang-riang la ka riam ka beit marbiang ha khmat para khunbynriew. La ha ka trei ka ktah, khaii pateng, ruh ym iarain briew shuh. Balci kren kumta? Ym dei ba ha ka **Nia ka Jutang** ba ka Ri ka don tang kawei **ka jingmut?**

Dei tang u rangbah shlor mynsiem mynta ban shur ban lam :

sagur khmat ban thar ban thew phiak ha ka jingmut?
Haci uta?

Kaei ka jingthmu iaiap iaim jong ka Ri mynta?
Dei ban iaong phak shi kyntien

Hynrei bin mih kum kata ka ktien, donkam ban iakren iakhana
bun bun ki ktien khnang ban mih kaei kaba dei ha ka shikyntien.

Kum ka kyntien lamphung ka long ha uba bun u khun Khasi,
ha u Pnar ne u Khyntim, **ngi long tang kawei ka jaitbynriew;**
hynrei ngi iaphiah ting bad ym iatip ei-ei shuh, uwei ia uwei,
u Jowai na u Sohri, u Amwi na u Jitung. Balei yn iaong tang ia
kine, kumno u Nongkiem na u Nongstom?

Hato ka phiah ka long kiwei? Hato kiwei ka lah long khleu
ka phiah?

Yn mih shibun ban iaong, hungta dei ki newshai kdu ban
lam phak ha ka jingthmu

Ichi Dien

(Ngem wad ia Uta, ne ngem ip ia U? Ngem ngem ha ri lum
jongagi u don lu Uta bad ki para ba iaryngkat mynsem kum
U. Ka shong rui de ha, ki ban iami dalade laba pan.)

34/35/36

Ka Rukom Spel Dak Ia Ka Ktien Khasi.

(REV. FR. H. ELIAS, S. D. B.)

Ka jingkhoh bakyrpang ia ki nongthohkot Khasi ba kin iashem lang ban iarai thikna shaphang ka jingpynryntih ia ka jingspeldak bad ki jingpynsnoh ktien. U Rev. Fr. H. Elias ha kane ka Artiki, u ialam jingmut ia ki nongpule shaphang ki katto-katne ki bynta jong ka jingspeldak bad jingspelktien kiba pynshitom jingmut barobor ia ki nongthohkot hi. Iabud ia ka jingthoh jong i ba ngin nang iaioh jingmut.

Ka Khasi bad ka 'Tien Sohra.

KA artikel ha ka **Syngkhong Jingtip** jong u Iaiong 1959, shaphang ka speldak jong ka ktien Khasi, ka long kaba ai jingpyrkhat bad kaba pynpyrkhat kham jylliew ia ka nongrim jong ka thoh-ka-tar Khasi, wat la u nongthoh jong ka, u pynshong-nongrim ialde tang ha ka rukom speldak shibeit.

U nongthoh jong ka artikel u ong shai: "Ia ngi iakren Khasi makna da ka 'tien Sohra; hynrei na ki jingthoh jong ngi ka mih ka sur Shala," bad u kynpham artat kumban pynskhem ia kane ka jingong da kaba sei ia ka ktien jong i R. B. D. Ropmay: "Ngi iakren Khasi shityllup ka Ri da ka 'tien-Sohra, hynrei ngi iathoh da ka sur ktien ka shong jong nga, ka sur Shala."

Imat ba ka artikel baroh kawei ka shong-nongrim ha kaban pynkylla ia ka sur Shala kaba imat kumba ka don ha ka rukom speldak Khasi kaba la paw baduh mynta.

Kum ki Khasi, ngi iakren da ka 'Tien Khasi. Ka 'tien-Sohra, ne ka 'tien-Shala hi ruh, ki long ki bynta jong ka ktien Khasi, bad ki don ka bynta ka bakhrav ha ka, kumba ki long kiwei kiwei pat ki jaitktien Khasi nongkyndong kiba ki Sohra ki khot "*Ktien Nongwei*." Ba dei kine ki jait ktien Khasi nongkyndong kiba tei ia ka ktien Khasi, bad kaban pynheh pyniar ia ka lashai-lashisngi, katba ka thoh-ka-tar Khasi ka nangjam shaphrang. Ka 'tien-Sohra ka lah ban don kum ka jinglong-nongrim ka bakhrav ha kaba la tei ia ka ktien Khasi, hynrei lada shim kyrpang ia ka marwei hi, hakhmat ka ktien Khasi, ka long ka "*Ktien Nongwei*."

La bun snem mynta, shisien nga la kren ia-iaid da ka ktien Mawshai, ia ki khynnah kiba ialehkai ha phud um, ha Sohrvngkham, kita ki khynnah ki la iaong paraki hi: "*IWa ! u krian da ka ktien Khasi!*"

Ka *kyrwoh-phang* (prefix) jong ki kynja jhur Khasi jong ngi, khlem artatien ka wan na ka 'ja' jong ka ktien Umwi, kaba mut 'jhur', la ha ka ktien Umwi ka jingkyndong ia ka 'ja' ka jur kum haba synriah. Lada ngi tih bha ia ki par jong ka ktien Khasi, ngin shem bun ki ktien nongkyndong kiba long ki khui jong ka bad kiba pynlong ia ka, ka ktien Khasi, da kaba ngi kren Khasi!

Ka Khasi bad ka sur Shala.

U Rev H. Roberts ha ka "**Khasi Grammar**" kaba la pynmih ha ka 1891, u da buh ka *paragraph* kaba kyrpang ban pyni ia ka jingsawa lyngkot ne ilan jong ki *vowels*. Hynrei la katta ruh, la u la pyrshang ban spel bad ban tynrong da ki kynja "*sign*" ban pynmih ia ka sur kynnoh Khasi paka, ngi iohi ba ka shu mih ka sur ka bym da pynhun satia ia ka shkor Khasi!

Ia kane ka sur bymhun, ngi shem ha ka Baibel Khasi ruh, kaba la pynmih ha ki snem bakhatduh jong ka 1800, la ki nongpynmih jong ka ki la pyrshang ban buh 'ugn' kum u Rev. Roberts. La ki nongthoh Khasi jong ngi mynta, ia u jynthung uba long metbah, uba don ki .tnat bad ki sla, ki khot kyrteng da kaba speldak ia u, "**u D-i-e-ng**"—ka ktien kaba u Rev. Roberts bad ka Baibel Khasi, ki speldak "**D-i-ng**", pynban kine ki jingspel-dak baroh arjait kim pynhun satia ia ka shkor Khasi! Na katei ka rukom speldak kaba nyngkong, ka lah ban mih da ka sur "**Di-eng**" bad na ka ba-ar, ka lah ban mih da ka "sur Shala". Ki "ie" bad ki "ia" kiba ngi pyndonkam ha kaba speldak ia ki katto-katne ki ktien Khasi, kum kiba u nongthoh ha ka **Syngkhong Jingtip** u la leh shitom bad bniah bha ban tuklar, kim da ai ka sur ka bathikna bad kim pynhun satia. Hlynrei, ym don lad da kumwei kum-ar.

Ka 'tien-Khasi bad ka sur Khasi.

Ka jingkynthoh jong u nongthoh ia u "D" bad u "T" ka long ka basngew-shongnia shibun. ka long kaba dei ba ngin pyndonkam ia ki lad ba ngi loh. bad ia ka jingnang-jingthit ba ngi don, khnang ban kynjoh ia ka jingjanai, la ka "B-A-D" kan wat pher khyndiat ban 'bat' ia ka snap speldak u barim!

Ia ki ktien kiba ngi pynkut da kaba speldak "eid", "eit", "eij", u nongthoh u la tainia bha. Tip ka shongnia ma ban shu raikut ba baroh kin shu kutnoh ha ka "eid", ne "eit", ne "eij"? Ka "**General Meeting for Khasi Spelling**" kaba la long ha ophis u Asstt. D. P. I., Assam, ha ka 14.9.44. ka la pynskhem ba dei ban spel "miej", "siej", "ieij", "bieij"; bad ia ka "ieid" dei ban spel "ieij" wat la ka iapar syriem ia kaba u nongthoh u kynthoh! Kata ka jingialang ka da ban de da kaba ong: "*It is on this point that the spelling of the words "ieit" or "bieit" have been decided to be quite correct when spelt by euther "i" or "j"!*" Sammut shirukom!

U dak "G" "g" ia uba katei ka "**General Meeting**" ka ong ban kynnoh kum u "Go" Bengali, u Rev. Roberts, ha ka **Khasi Grammar** jong u, u ong: "*all the words containing this letter are foreign importations,*" bad i Babu Nissor Singh, ha ka **Khasi Hints** jong i, i ong: "*I does not come in the spellings of Khasi words, excepting in the Proper Names—it being assimilated into k.*"

Haba kren shaphang ka sur jong u "y" pat, u nongthoh u kynthoh: "La ngi ong da kano-kano ka sur, kine ki dak (W bad Y) kim pat pynthut ci-ei ia ki jingthoh jong ngi, lait tang ha katei hi ka ktien "duai" kaba dang iathoh shen hi ha kine ki sngi," bad u don ruh ka jingsuba ba ia ka "duwai" yn don ruh ki ban spel 'd-u-y'. Kata ka jingsuba ka lah ban ym long, bad ka lah ruh ban long, kum ha ka "hima Khyrim."

Ha ki nongthoh barim ha la ong haneng, kum u Rev. H. Roberts, ha ka **Khasi Grammar** jong u, i Babu Nissor Singh, ha ka **Khasi Hints** bad ka **Khasi-English Dictionary**, ha ka **Baibel Khasi** kaba la pynmih ha ki snem bakhatduh jong ka 1800, ngi shem ba ka ktien "duai" ka long hi "duai", kumba dang iathoh shen hi ha kine ki sngi! bad lehse ka kham pynhun sur Khasi!

Kawei pat, "ban kham pynsuk ia ki nongpule" ba kin nang ban pyn-iapher ia ka jingsawa ilan ne ka jingsawa lyngkot, ban "buh dak (sign) noh ia ki dak ki bajlan jingsawa," kumba ai-jingmut iwei pat i nongthoh ha ka p. 40; tip keii, kan long kumno! haba katei kajuh ka "**General Meeting**", ka nangialeh ban pynduh ia ki kynja "sign"; wat ia ki ktien "ba'n" bad "b'ym", ka ong: should be "ban" and "bam" bad ym donkam 'apostrophe'! la katta ruh, kan iarap ei-ei ma, ka jingbuhdak (sign) kaba kum kata!

Ka Ktien Khasi bad ka rukom thoh pynsnoh kyrwoh ia ki kyntien.

U nongthoh ha ka **Syngkhong Jingtip**, haba kren shaphang kane ka rukom thoh pynsnoh-kyrwoh ia ki kyntien, u ong tang shikyntien thuk : “ngi la iapharia than ia ki ha ki jingthoh,” bad u la kren ia kaba da dei eh. Ka jingpynsnoh-kyrwoh ia ki ktien ka long kaba da donkam eh ban bniah; lehse kham palat wat ia ka sur jong u dak-pule hi ruh. Hangne ka shong ka bynta bakhrav jong ka jingspeldak. Kiba bun na ki ktien kiba kham jrong, ne kiba long lai-saw kynnoh shaneng, ki long ki kyntien kiba la shu pynsnoh-kyrwoh lang, kum ha ka jinglamphrang jong ka ‘jing’, ‘pyn’, ‘sngew’, ‘ia’, ‘ba’ : ne, kum ha ka jingbuddien jong ka ‘noh’, ‘tam’, ‘kai’ ; bad kum kiwei-kiwei de, ia kiba man la u nongthoh u leh katba u sngewbit ne sngewdei halade, ban pynsnoh-kyrwoh ne ban pharia. Kham bunsien, u nongthoh u bym don jingshemphang khyndiat ia ka *Grammar*, u pynbaiong ia ki nongpule jong u ! Ki rukom spel kum : *jing khreh kot* ; *pyn ryngkang par* ; *sngew dau thah* ; *ia shet ja kai* ; bad kumwei, ki pynshaiong hi ngit-ngit ! Don kiwei pat kiba thoh lalahham ; *jinggu* ; *jongphi* ; *yndon* ; bad kuinwei, haduh ba thaba sammut !

Ka jingpynsnoh ktien ia ka ‘Jyn’ da ka ‘Jing’.

Kawei pat ka rukom ne ka jingmlien ban spelktien ha kaba bujli ia ka ‘jyn’ da ka ‘jing’. Ka ktien Khasi ka long ka ktien ka ba-im, kaba u khun Khasi u dang pyndonkam bha ; dei ban spel bad ban kynnoh ia ka, kumba ngi kren. Ka ‘jing’ ka long ka ktien lamphang ha kaba la pynsnoh-kyrwoh ia kiwei pat ki ktien (ki Adjektib bad ki Berb) ban pynlong **Abstract Noun**. Long thamula shirukom ban spel : ‘*jingri*’ ia ka ‘*jynri*’, ne ‘*jingtah*’ *jingber*’, ia ka ‘*jyntah jynber*’ ; ne, ia ki **“Concrete Nouns”** ban pynlong **“Abstract”**. Uwei u nongkhmih-skul u iathuh ia u *Headmaster* : “Ha ka Khasi, ngim don jingiapher eiei hapteng ka ‘abstract’ bad ka ‘concrete noun’ ; ngi spel hi ‘jing’ ym ‘jyn’.” “Sngewphylla !” la ong u *Headmaster*, da ka jinglyngoh. “Ngam ju poi pyrkhath ba ka ktien Khasi ka khim katta katta. Te kumno phi tip ba ka dei ka ‘abstract’ ne ka ‘concrete noun’ ?” u la kylli, “Na ka ‘context’” la jubab u nongkhmih-skul.

Ka jingtyrwa ban don ka Synjuk treikam ka ban iatuklar janai.

Kan da bha shibun na ka bynta kiei kiei kiba kum kine, ba kan don ka kynja Seng ne Synjuk treikam jong ki nongthoh Khasi kiban iatuklar man la ka teng bad kiban iarai thikna kumno badei ban leh, khnang ba kan mih ka jingryntih ha ka jingspeldak bad ha ka jingspelktien.

Ban dang iabuh dak thawdur pat laiphew ryajain, ne ban dang iajiedshiah ia ki dak-pule khnang ban dup ioh ia ka sur kynnoh Khasi thikna ka bajanai, kin shu long kumba shoh ia ka Iyer ! La ngi mynjur ne ngim mynjur, ki dak-pule kiba ngi la ioh ne don, ki long tang ki kynja “dak” kiba la shu long rukom ha ka thoh-ka-tar, la ki ai ne kim ai ia ka jingsawa ka bathikna, la ki pynmih ne kim pynmih ka sur kynnoh ka bajanai ; ka shong ha ka jingpyndonkam. Tang-ba dei ban don ka jingryntih paidbah ha kaba pyndonkam ia uwei-pauwei u dak-pule. Niar eh ban don ki jait-ktien ha ka pyrthei kiba ki briew kiba kren ia ki, bad kiba pyndonkam ia ki dak-pule kum kiba ngi don mangi, ki lah ban speldak bad ban pynmih ia ka sur kynnoh ka babiang thik. Hynrei, kata kam mut ba ngin shu speldak ne spelktien madei-mata sha bneng sha khyndew, ngi dei ban leh katba lah ban jan sha kaba ngi thmu, da kabi pynleitkam thikna katba lah, ia kaba ngi la don. Kane ka shong shibun ha ka jingtbit bad ka jingnangpyrkhat pynshongnia jong ki nongthoh Khasi kiban pynlong ia ka Seng ne Synjuk treikam.

Ka Thoh ka tar Khasi

(B. B. LYNDOH)

U Khasi u don ka thoh-ka tar ?

HA kawer na ki jingralang kaba ki iapykhat kumno ban pynneh pynsah bad ban kantiew na ki kelshor Khasi, la mli ka jingkylli kaba ong, "La u Khasi u don ka thoh-ka tar ?" Kane ka jingkylli ka la pynkyndit bad pynpykhat na ki bynta kaba khraw ha ka jingim jong ka jaitbyntiew Khasi

Ka long kaba thikna ba u Khasi u'm don jingthoh jingtar la la jong shwa ba ki Phareng kin win kiew shi kane ka Ri, la la don shisha ki Syiem, kaba khraw batri kaba la iathoh na ki ktien da ki dak Bangla. Hynrei bin ong ba u Khasi u'm don ka thoh ka tar ka long kaba bakla. Ka kham dei bin ong ba u Khasi *Mynta* u'm don ka thoh-ka tar U Khasi mynta kumba raud leni ka pyrthi, u li kham ribeh eh na ka spih bid ia ki buom tongphong, bad u'm don poi shuh kum ki Mynshwa kaba da puson ia ka muiang bid na ki longbriew manbriew.

Ki khanatang bad ki phawar u Hyndai ki dei ka bynta jong ka thoh-ka tar Khasi.

Ka jingthoh ka long tang kawer ka rukom ban pynkynmaw na kiet-kiet na kawer ka pateng bynriew sha kawer pat. Bun ki briew kaba la pule bad iohsngew shaphang uta u *poet* ubi khaw tam jong ki Greek hyndai, u Homer, bad ia ka jingithuhkhana bakordor jong u, ka *Iliad*. Ia kane ka 'Iliad' la iat iathuhkhana bad na rwa da ki Greek, na u kpa sha ki khun, pateng li pateng kumba sawspah snem shwa ban buh ia ka ha ka jingthoh. Kumjuh ruh na ki "*Phawer u Acosop*" la lum bid li kynshew na ki ha ka jingthoh yndi kumba laispath snem bid en la li tip uta u nongphawit. Ha kijuh ka rukom, ki kantien ba ngan bid kibi kit jingmut, ki jingithuhkhana bad ki phawar ba u Khasi hyndai u rwa ia ka muiang bad ba u ringdur ia ka longbriew manbriew, ki raud bad ki pai hin shi hin na kawer ka pateng sha kawer pit haduh kane ka piteng jong ngi mynta Kaba sngew-tynnat bin tip bad ban iohsngew ba ki nongthoh Khasi ki iapyrshang mynta ban lum na kine ki symboh ksar kaba sah saphred kylleng ka Ri ha ka thoh ka tar

Ka thoh-ka tar jong u Khasi kaba sah ha ki jingkynmaw, ka sei bad ka pynpaw na ki jingshisha bad ka jingitynnat shi ki bynyukat. Ka pateng bynriew kan wan bad kan leit noh, hynrei ka jingitynnat bad ka jingshisha jong u "*Sier Lapalang*" kan na im junom.

Sngap ia ka khanatang "*U Sier Lapalang Sawdong ka Lyngwiar-dpu*" halor ki ksar ka duitara; shikhyllipinat ka kit ia ka jingmut ki

briew sha kawei pat ka pyrtnei bad sha kiwei pat ki rta, pynban ka mynsiem u Sier Lapalang ka dang iai khii ha ka shadem u samla ban kiew ia kitei ki lum kiba jyrngam jong ka nam ha ka pyrtnei.

Ka jingdonkam ia ka thoh-ka tar kaba paka.

Ka jingitynnat ka long ka jingshisha, ka jingshisha ka shongkun ha ka jingitynnat. Katno ngut napdeng ki nongthohkot Khasi mynta ki ban sngewthuh ia kane ka jingshisha. Ki nongthohkot mynta ki kham iapynleit jingmut tang sha ka jingbha bad ka jingieit ri. Ha man ki jingthoh Khasi mynta, ngi kham iohi eh bunsien ia ka jingkhun ranab sha ki kynja jingsneng bad jingiaroh ri. U poet ne artist ba shisha u'm iohi ia ka jingsniew ne jingbha. Ha u ka paw bad u pynpaw tang ia ka jingitynnat bad ia ka jingshisha. Ha u ka jingitynnat ka long ka jingshisha bad ka jingshisha ka long ka jingitynnat. Te kan bha shibun lada ki nongthohkot kin iakynmaw ia kane ka jingshisha bad ba kin ialeh ban sei ruh ia ki jingthoh kiba sngur bad kiba paka.

Ka poitri bad u Khasi.

Ka Ri Khasi ka long ka ri jong ka poitri...ka ri ki lum pyngngad bad ka ri u syntiew u skud. Kane kam long tang namar ba ka dei ka ri lum. Ki ri lum Garo, Mizo, Mikir bad kiwei kiwei ki don la ki jingitynnat, hyurei kane ka ri jong u laiphew Syiem khadar Doloi ka don ka jingitynnat jong ka kaba ym lah ban ianujor. Haba kumta ym phylla ba u Khasi u dap da ka poitri bad ka shad ka kmen suda; u ring ia u maw da ki jingrwai; u pynleit ia ka niam da ka shad ka kmen bad la ka ksing ka dhali; u ialur samla da ka duitara; u iakop iasin da ka phawar. Ki ktien bad ki kyntien kiba u pyndonkam ha kitei ki kam jong u, ki don shi lnger da ki symbolh ksiar bakordor. Ka Ri ka pyrto ia ki rangbah mynwei bad ki rangbah mynta kiba la trei bad iai trei shitom ban pyrshang lum ia kine ki mawlynnai kiba saphred kyl-leng ka Ri Khasi.

* * * * *

**Ka jingthoh la ka long kaba lyngkot, pynban ka ai
jingmut bad jingpyrkhat shaphang ki kyrdan jong
ka thoh-ka tar Khasi.**

* * * * *

Ka Bor Synshar

"Ka la ju long ka jingngeit jong nga ba ia ki briew jong kane ka ri ym dei ban sngewsynei. Dei ban bsiatkti ia ki. Namar ki jingshitom kiba ki ud ki long kein ki jingshitom ne ki jingpang ia kiba ki don ka bor ban pynkoit ne ban weng noh ia ki."

Ki Jingtrei U Khasi

(M^r. DAVID ROY)

Ka jingkyrsiew ha dei por ba ki Khasi kum u Hyndai uba wad ia ka spah poh Ramew kin iapynkloi ia ka **Industry** nalar ka rep ka riang namar ioblap biang mano re ki ban kit noh ia ka spah jong ka Ri. Ila kane ka Artiki, u Mr. David Roy kum u riwpyrkhat uba iohi jngai u maham bad kyntu jur ia ki para ri ba kin iashongpyrkhat kloï da kumno ban tehsong ia ki para Khasi bad ia ka kamat Khasi khnang ba ka spah kan ym lait ei.

Ka jingrit mynsiem u Khasi.

HABA peit bha ym lah khlem sngew, barit eh i jait i kynja, rit eh u paid u hajar, rit eh i spah i phew, i ioh i kot jong ka jait Khasi jong ngi ba lah ban iapyrkhat ban iathaw ne pynlong ei-ei.

Sngew rit mynsiem riaw bad kum kylli, te naei une u Khasi u wan, bad balei u poi shane. Ne dei hi u trai shnong uba mih hi nangne.

U Khasi u kreh buhrieh ha ka pharshi.

Haba sngap ia ka khanatang ia ka Diengiei, bad ba dei ka trai hangtai ba sah thliw lynghung ha khlieh Lum Diengiei haneng shnong Lawmei, ba ngi sngew kum ban ngeit ka dei nangtai na Lum Diengiei ba reng ka Diengiei kaba taplup thlip ia ka pyrthei. Sa u thie u Lum Sohpetbneng, kum ban ong ba u Khasi u kren ne khana ba dei u Sohpet ka bneng. Sngap ruh u Khasi u iathuh ia u Khwai Shynreh, u Puh Shilum, bad sa ia u Ramhah. Hynrei peit bniah bha ngi iohi ba u Khasi u kren buhrieh ha ka pharshi ia kaei kaba la jia, bad ia kiba la don ha pyrthei. Hangta ruh kum kylli, te haei kata? Hynrei u Khasi u kloï lan ban jubab, *Tipei*.

Ki jingtrei bad ka phang u Khasi.

Suki pat haba shong, phi iohi bad iohsngew aiu u Khasi u ju leh.

U Khasi u la mlien ban woh ban ring artet ia ki mar khia na trai riat shalor lum—imat, *U Khwai Shynreh*. U khyrwa ia ki lum da ka bor ka um ba u ring ban twa ki lum, katba u pynap ban pdiang ha phud ha trai lum ia u nar uba u lum bad sain ha shlem—kumta, *U Puh Shilum*. U kyrshut ia ki maw, bad sher na rynsan pynap da ki nar lyndungbah ban peit la ki dei ki maw kiba don ka nar ka ser ba ki kwah ban sain—ia kine ki kam *Ramhahbah* ba sher jubor ban pait ka maw, phin lap syrwet ha bun jaka, kum ha Umiam lynti sha Umroi.

Te kumta ka jingtohkit hato une u *Tipei* u wan naei, ne u dei u trai uba mih kynthong nangne naduh ba dang pyrthong ka pyrthei.

Ym lap dak ei-ci ka ban ioh daw ban bat ia ka ban rai ei-ci. Hynrei ka shai ba ki shnong Khasi kim sakhi ei-ci ba ki long ki shnong, ba lah ban ong kiba naduh kulong kumah, wat ka shnong Sutnga, ne ka Mawroh, ka Nongkseli ne ka Rambrai ne ri Jyrngam, ne ka Nonglang, Nonglaja kim ai sakhi ei-ci ia kata. Phar na mihngi haduh sepngi dap da ka ktien kaba shu ong, 'ngi wan poi shane.' Hynrei naci ngi wan ym don ka ktien shai ei-ci.

Ki dak kiba paw ki long tang ba u Khasi u trei ia ki kam kiba phi lah ban batai shai naduh mihngi haduh sepngi kane ka Ri ba ki long ki kam *U Khwai Shynreh*, *U Puh Shilum* bad *U Kyrdem Ramhah*. U ring mawbah, u ring diengbah da ka khwai kyrwoh shynreh, u tar ia ki lum, u kyrdem Ramhah ia ki mawlong mawbah, ba u wad ia ka nar ka ser.

Kut ka lum ka dap ka sarang nar. Dei kata ka spah jong u, bad u leit kut ka lum ka wah ba u wad ia kata ka spah.

Te kumta ngi iohi ia u Khasi ba u dei u nongwad ia ka nar ka ser. Wat haduh mynta ruh u minot eh ia ka tih dewiong bad u iaioh pisa na kata ka kam. U Khasi um kynmaw eh ia ka rep lum, haba ioh peit kliaw haei ioh don ka spah poh Ramew ne ka spah buhrieh ha ki mawlong mawteh.

Ka jingkyntu ban ai lad ia ki samla Khasi ba kin hikai ia ka jingstad ia ki kam.

Kaba dei ia ngi ka long imat ban wad ym ia ka phang naci u Khasi u wan, hynrei ia ka phang shaei u Khasi u thew. Te ban leh ia kane, dei ban ai lad ia ki samla Khasi jong ngi ban wad jingstad ia *U Khwai Shynreh*, *U Puh Shilum* bad *U Kyrdem Ramhah*. Ka *Saians* ki ong, ka ialeh ka thlieh wat ia u symboh phngit ban shem ia ka mynsiem ka jingpynlong. Tip iohlid ma ban iathlieh ia u symboh shyiap ha Wah Umiam kumba pyrshang leh u Longshwa, bad ha Wah Umiew ban tip don aiu ha une. Iniat u shyiap Mylliem khleh nar uba tuid arsut ka Wah Umiew uba long shoh ia ki madan shathie sha Shala. Bad dei imat ha ranab Umiew Mylliem ba ki Longshwa ki sain bun jait hyndu.

Ka jingmaham ba u Khasi un sumar ban pynriewspah ialade.

Ki dei ki kam ruma hynrei bunsien ki lamphang ia u Longshwa sha kaba u mut bad u peit.

Hynrei pat katno ki hajar kumto ba kit dano na Nongmaweit ha kine ki juk ki sngi jong ngi ?

Te lada u Khun Khasi um sumar, itieng iohlap kloï biang ki *Khwai Shynreh*, ki *Puh Shilum* bad ki *Kyrdem Ramhah mynder*

kum ha Nongmaweit, te ia ngi yn kynrei sa tang ki kam amrang pyndap taiew-daphat da u khaw rusot.

Dang mynno hynrei ngi lah klet ia ka Sain Nar ha shnong Nongspung, bad ngi lah klet ia u Nonglaitdom bad ia ka 'rang u kohthoit.' Dei u *Steel* ba iakren Phareng ba u nong-Laitdom u ong u 'Thoit.' Khlem da iaong shuh ia bun ki jait ka nar ka ser ba sain u Khasi hyndai.

Dei ban pyrkhat kloi ia ka *Industry* nalog ka rep ka riang ha kane ka Ri, bad ban leh ia kata, u Khun Khasi u dei ban leit hikai kloi ia ki jingstad ia ki kam.

Ka jingaiti ialade bad ka jingiatrei lang kin pynsah ia ka spah u Khasi

Hamar hangta ka jingkylli ka wan, ngi don ka pisa ban bei ban seng ban sdang ia ki kam. Ha kine ki hynriew suem nga iohi ba ki Nong-Sohra bad Nong-Laitryngew kum shym don baiseng ci-ci mar ba iasdang tyngch ban tih bad die dewiong, hynrei ki iatur iap dalade, bad mynta la don kiba don pisa, bad iabuh *Motor Trucks*, kiba da ki phewhajar ka dot.

Kaba dawa ch mynta ka long ba yn teh song ia kine ki para Khasi bad ia ka Kamai Khasi ym da kabi pynthait hynrei da kaba pynshait bor ia ki. Da kumno yn leh ia kata, ka long ka jingkylli kaba kyrkieh mynta.

Ngì dei ban hiar kdum ha madan ban ishong pyrkhat ha la ki phung ki phang ban yn lait ci ka spah.

* * * * *

Pleng u Khasi jong ngi hyndai u la iohi l'pa ia ki "**bulldozers**" ha ki puh shilum, ia ki "**cranes**," ha ki khwai shynrch, bad u la pyndonkam ia ki: "**rammers**" kiba u khot ki nar shen lyndunghah, ia ki "**rollers**" kiba u khot ki kyrdem ramhah, ia ki "**rockdrills**" kiba u khot ki nar khyruva lum, bad kumta ter ter.

Mynta ngim don shuh ka sain nar. Ki "**technological terms**" kiba u harim um shym la kyrduh, kumba ngi la iohi, ki la nangjah ringai. Bad kumta ruh ka buit ka bor. Ju ong ki kpa tymmen ba lada ki pateng ba dang khic kum sumar kan sa wan ka kali juk ban jingi ha ki pung dien 'jat masi, ban kiew kheit sohmyngken, bad ban khyllem jaralud.



Ki Lyngkhot Poitri

(La lum da u P. E. Swer.)

Bharat Darshan

Pyrthei lajan baroh kawei,
Nga la iohshang shane shatai;
Pynban ianga! jinghun haei?
Ban Imun kum ha iengskum i Mei!

I've seen the world's wonders,
I've had my chance to roam;
But when, it comes to comfort,
There's still no place like home!

U Poiei

Lymda don ka mynsiem icid Ri,
Katta la biang hi;
Ba ki para Ri kin kynshi,
'U pohjait pohrati.'

Ki Log

Kyrhai ka spah, byllai ki log;
Nga shan kyliang ia la ki log,
Nga iapan biang na la ki log;
Ka ngam ka spah, kynjah ki log.

Ki Arsap

Lada iatem arsur, lyngngoh ki Nongshaad;
Nangiattyngkoh shane, shatai la iakhlaad;
La uwei u nangshaad, uwei u'n nang kraad;
Bad ngim lah pynsgewbha arngut ki kynrad.

Uta Uba Tip

Uta u bymtip, bad u'm tip ba u'm tip,
U bieid, kiad na u;
Uta u bymtip, bad u tip ba u'm tip,
U khynnah btin ia u.
Uta uba tip, bad u'm tip ba u tip,
U iohthiah, kysiew ia u;
Uta uba tip, u tip biang biang ba u tip,
U 'Riewstaad, boud ia u.

U Longkñi

Tymmenbiew, la ka dem takun hi lngun '
 Katba u nang-i, katta u nangkuu ,
 Katba u nangngap, katta u nangngew
 Hadien ia kalait kalet u sa kdew

Shiboun ki jingbha, la ngi sniew toi ' mngi,
 Jashang ki jugsniew, la phi bhi du' mphi
 Kan pynsniew mynsiem ci, la ianga ne ia phi,
 Lada ngin iathew ia uwei ne na ngi

* * * *

Ka jingshakri

*“Ka jingdonkam kaba khraut tam jong ka
 pyrthet kaba mynta ka long ia ki khua
 shynrang bad ki khun kyntet kaba don ka
 sap bad ka jinglong kaba bha ban shakri ia
 ka jaitbyniew khlem jingkyrmen ia ka
 bainong.”*



Ri Khasi

(M. J. E. Jones Jeengaphs)

- (1) Ko Ri Khasi naduh hyndai hynthai,
Ka Ri u Kñi u Kpa, ka Ri buhai;
Ko Ri tipbriew tipBlei, kawei ka niam;
Ka Ri niamshat niamkheĩñ, niamkñia niamkhriam;
Ko Ri 'Leilum 'Leiwah, Ryngkew Basa;
Ka Ri ba buh u Longshwa Manshwa.
- (2) Ko Ri ba bat 'tienhok, ban thok ki sang;
Ka Ri ki Khrawjubrieng ba bat jutang;
Ko Ri khlemthoh khlemtar ba sap khana,
Ka Ri Khasi ba buh u Kñi u Kpa;
Ko Ri tipkur tipjait, ieid kha icid man;
Ka Ri jong phi jong nga, ngin duh ngim shlan.
- (2) Ko Ri Khatar Daloi, Ri laiphew Syiem;
Ka Ri ki Khla ka wait, Riewshlur khlem triem;
Ha ki dorbar hima ne madan thma,
Ki ieng saidthma saidktien ban da ia ka;
Kyntien iakhlei jutang, ki khein ka hok,
Ka jubanlak kin bat, kim shlan kren thok.
- (4) Ki Kñi ki Kpa tynmen jong ngi hyndai,
Bamsap bampong shimet, horkit! kin nai;
Shisnieh ka Ri ki khein kum la ka jong,
Jingim ia ka marmet kin pha nyngkong,
Ia u 'Riewsniew arsap bamman kim map,
Jingshnong ia u kin ngon kumba shohdab.

* * * * *

Pyrkhat

*"Katba nangjyllew ka jingtih, katta ngi nangshem ba dei ban
tip, bad katba dang don jingim briew, nga ngeit kan iai long
kumta barobor."*

—Einstein

Ka Akor Kaba tam

(Mr. S. J. Duncan)

NGA tyrwa die ia ka Jiip. U wan pan thied uwei u briew. Phi uba naei, phi uei, nga kylli, namar ha ka iadie iathied dei ban da kylli kumne. Manga Haripod, u iathuh, maphi die kali, u kylli. Haoid, nga ong. Manga peit kali, u ong. Khue peit, nga ong. Ynda u la peit, manga leit pyrshang, u ong, khlem pyrshang basniew babha em tip. To, nga ong, namar ha ka iadie iathied dei ban pynpaw ba phi shaniah. Kloi kloi la wan, u ong. To, nga ong. Ur-r-r, ka kyrhuh ka jiip. Bak u leit, nga iohi sa tang ka tдем ba ka lynguh. Nga ap. Kata ka kloi kloi jong u kaba la jlang sat du khatei. Kpa u Bor, nga ong ialade, wat ju shaniah than, hynrei hamar kumta de katei ka jiip ka wan poi, ir-r-r-jak. Kam long, u ong, um tieh thied. To, nga ong. La dep kumto. Iashai mynstep ynda nga leit pynkhuid ia ka jiip (*namar nga shait pynsum pynslch pynsad pynbhabric man ka sni ban kham lah dor*) nga iohi ki tatar shadien kum dei du ki jong nga. Ki jong nga kiba nga dang thied dang mynno, hynrei kine pat kiba lah jrot lah khud plin. Wa, nga kyndit bynnew. Ka la thok, nga ong, ka ban iap, pleng, ban shu leit ai pyrshang ia ka kali ha u briew khlem da leit ryngkat bad dalade. Shano yn leit wad pat ia uto u khun ka nongtuh. Kpa u Bor, nga sneng ialade, naduh mynta da bat shkor noh. Nga bat artat ia ka 'kor kadiang, kding kdang naduh mynta, nga ong.

Lai sni hadien, u wan sa uwei pat u briew. U ruh u kwah ia ka jiip. Nga twad ia ka shkor kadiang. Phi uei, phi naei, nga kylli. Dei ban bniah kumne man ka por, hynrei te poi shaba iap kein. Nga u Holira, u ong, nga shong ha Nongthymmai. O, u paramarjan du khatei, nga ong halade. Ynda u la peit ia ka jiip shiphang u ong ngan da leit fiah hi dalade ban **trai**. Kpa u Bor, nga kynbied ialade napoh mynsiem, da kynmaw. Nga jyrwait ia ka 'kor kadiang haduh ban da pang. Nga kynmaw ia u Haripod. Phin leit **trai**, nga kylli, ia ngin ialeit lang. Ha ka iadie iathied dei ban da pynshitom ialade khyndiat khyensoit lym kumta phim ju lah ban ioh nong. Tang shu iakiew ha ka jiip, i kumba um lap lieng shuh. Ani phi ba u pynher haduh ba nga uba la fiah kali da ki snem ruh ngam sngewthuh shuh nga shong ha ka jiip ne nga her da ka Jet. Nga sngew kita ki snier kumba kim treh shuh ban shong hapoh kpoh. Shiliangti nga bat ia ka kpoh ioh phet ei ki snier, shiliangti pat nga bat snoh ha ka jiip ioh hap ei. Donbok ba lap ba poi noh ha Motor Ophis, hynrei te, tip ngan dang sah snier shuh ne em. Une u 'erlangthari pat, u Holira kein nga mut, une pat i kumba um shym lei lei, u hiar kloi lan na ka jiip, ap ho jingjang, u ong, ngan leit donkam hangne khyndiat. Dei hamar ka por ba ki bos ki la ia khreh ban leit sah Kiewhati. Nga la ap kumba

15 minit, um pat wan. U para-Nongthymmai te un lei, nga pynshngain ialade, namar shu kumno re kumno ka 'tikadiang ka leit jyrwait ia ka 'kor kadiang. Nga ap shiteng kynta ruh um pat wan. Ka ktien khasi ruh tiak tiak kum u Khasi, un lei phi, uba i shida teh u briew, nga nang pynshngain shuh shuh ialade namar katno katno ruh um man wan shuh. Kitei ki bos Kiewhati ruh ki lah ia leit ir-shi-ir, ter-shi-ter naduh hynne. Lah poi sha ka shikynta. La slem du nga ong ialade, shano kumne u jah. Ha phyllaw Motor Ophis ruh nga leit khongoid, ym don briew shuh lait tang u khardaju uwei arngut. Kane te ka bym long. Ha ka iadie iathied, dei ban da leh shitom, ban wad shitom, hynrei te shano phin leit lah ban pynieng la ka khaii ka pateng. Nga leit rung sha Motor Ophis, nga peit shane shatai, nga wad. Iano phi wad kumne, u kylli uwei u Babu. Nga wad ia u Holira phi, u ong ngan leit donkam hangne jingjang naduh hynne te hynrei la palat kynta ruh um wan mih shuh. O, phi wad ia u Holira, uto ei naduh hynne u lah leit sha Kiewhati da ka bos u ong. Nga jan kylla lyndang, ba nga kyndit, hynrei nga pynch dohiap la ki khohwah. Kpa u Bor, nga ong ialade, wat leh bicit, da la ka burom. Ha ka iadie iathied ym bit ban pynpaw bicit ch ialade hynrei te la shu shah thok ei. Te hynrei balei kumne, kat nga, nga dangshah jemrngiew ha kito ki thok bajikor arngut. Kpa u Bor, nga ong, da bat noh baroh artylli ki shkor naduh mynta. Ka kti kadiang ba ka la mlien, beit soin ka poi ha ka 'kor kadiang. Ka kti kamon pat ba kam pat mlien, ka thap pajut pynban ia ka khmut. Ynda nga shri lain ka sa pyllait ka sa kynrup ia ka 'kor kamon.

Ha kawei ka sngi pat wan poi sa uwei uba la ade-de-de kat u pongding karai shisha. Shano kumne...nga lajan kum ong pongding, hynrei nga kynmaw khliak ba ha ka iadie iathied ym ju bit ban kren tohmet iano iano, nga sa shu leh mynjyrhoh noh jham, bad nga sa kylli, phi uei, phi naci, balei phi wan. Maphi em ithuh ia nga, manga ithuh ia phi, u ong. Bhakhiwandew maphi em ithuh, u kylli. O, haoid, nga shu ong, hynrei shano ngan leit ithuh ia uta u Khakhwan ne u Bha-byrni. Maphi die kali, u kylli. Mar kumta de thrait ki kti baroh ar ki iakynrup mar mar la ka shkor. Balei, maphi kyllut, u kylli, namar u iohi ba nga shu bat sah ia ki shkor. U tharai nga kyllut, hynrei um tip ia ki jingmut jylliew jong nga haba nga jyrwait la ki jong ki shkor. Haoid, ngan die ka jiip jong nga, nga ong, ngam shym kyllut nga ong, nga da kham pynjam artat, phi kwah ban leit pyrshang, nga kylli (nga iohi kumba utai u Haripod u wan peit pyllain), ne phin da leit **tra**i shwa (nga kynmaw ia uto u 'erlangthari pynkynting snier), nga kylli lypa noh. Dei ban leh sian bad kiba kum kine ki briew. Ki kti ki dang iabat hi la la ka shkor. Em, u ong, manga peit tang kali ruh la tip. Kdom, ka wan hiar noh ka kti kamon na ka 'kor kamon. Katno ong maphi ka dor, u kylli. Lai hajar, nga ong, nga leh myn jyllum tmain artat ban pyni ba nga ruh uba la ju mlien ha ki hajar. Ka kti kadiang ruh ynda ka iohi ia ka 'ti kamon ba ka jyllum tmain, ka wan hiar noh na shkor, ka leit tyrsuh sha pla sopti ban sei sikret nebikot. Hamar ba

nga la bat iwei i sikret ha ka kti shwa ba ngan kyntiew sha shyntur, u shu ong pynban kynsan kynsan, shi-shi-shi. Nga ruh nga kyndit thret, nga da kum pynhap noh sa u sikret. Laihajar kum kane ka kali, u kylli, u da peit artat kum ban bamdoh. Manga tip kane kali barim bla. Manga ai phra-spah, u ong, u bsuh artat ka kti kamon sha ka pla, ban sei tyngka imat, bad da ka kti kadiang pat u shim ia u sikret nebikot jong nga uba nga kum pynhap mynta. Em phi, nga ong da ka sur rangbah kaba tyngah, ym duna ia ka lai hajar. Mar kumta de ka kti kamon jong u ka mih noh napoh pla, kaleh mynsei noh da ka jympruid. Balei maphi kren kumta, u ong, u kynthah sikret artat. Em phi, ichnoh iehnoh phi mahajon, nga ong, nga kyngah artat shisien. Shim khyn-dai-spah, u ong. Ka kti kamon jong u ka la wad biang sha ka pla tyngka. Em, ngam treh, nga ong, nga da kham pynjur ka kyngah. Tang shibnai maphi pynaid kane kali em long shuh, u ong, shim shihajar, u ong. Mynta te u da tyrsuh lut ka kti kamon baroh kawei shapoh pla. Em, nga ong, bad ka kyngah artat haduh bin da ju kvllon naba shong. Maphi em tip shaphang kali, u ong, peit uto ispring, la khein noh shitaiew, manga tip kane kali, u ong, enjun shapoh la sniew, piston ruh buji, karbetar ruh buji, kalaj ruh la sniew, brek ruh em bat shuh, manga ai shi hajar shispah, u ong. Em phi, nga ong. Mynta te ngam shym kyngah khlich shuh, nga shu peit noh ia ka khmat u bnew. Tip haleh uba lamwir pynban ne une u pongding, uba shu kien tiplut ia ka jup jong nga. Ngam ju tip ngam ju phohsniew ba ka jup jong nga kan jot kan sniew haduh katta katta. Sngap manga ong, u ong biang, diphreshal ruh balut shibun peisa, kato ruh em bha shuh, nubersal join ruh basniew, bering bathimai ruh em ioh shuh mynta. Shm shihajar sanspah, u ong, u sei artat ki lut shisong. Mynta te nga la bitar lep. Haleh ka iawan phie tuh shisha mo ka dakait ia ka sem kali mynmiet. Shuh ngan da leit peit noh ioh ka la iawan tuh wan pynjot ia ki tiar ki tar khlem da tip. Nga khylicid ka bonet, nga peit. Biang lut baroh. Nga iuh u brek, nga peit i kiwei kiwei de ki bynta. Khat ym shym lei lei du, kumba ka ju long, kumta hi. Lep, lep, ka mih ka jingbitar ba u la kren bein than ia ka kali jong nga. Nga la mut ban ther ia u da ki kien kiba un da kynmaw sah junom, hynrei haba nga peit pat ia u ynda nga la poi hajan, utai lbing, i kumba u dainamut ruh un nym lah ban pynkbih. Kpa u Bor, nga sneng biang ialade, da sumar ho. Kumta kumta hi thrait ki kti ki ia kynrup biang ia ki shkor. Ka 'tikamon ruh kam shym phalup bakla shuh sha ka khmut. Te hynrei kane ka kam bad une u pongding karai kam dei shuh kum ka kam Holira Haripod. Kane kaba iaid da uwei pat u tar. Da kumno ngan ia aireng bad une u pongding. Hapdeng kiba kum kine ki jingpyrkhat jylliew, (*namar ha ka iadie iathied ngi dei ban da pyrkhat jylliew lym kumta la poi ei sha khlaw shaba sep ei*) uta u la ong biang, to, to, shim kane arhajar, u sei artat sa shisong ki lut. Kata ka jingbitar ka la sdang kiew biang sha ka khlich, te hynrei shwa ba ngan ioh sneng ialade, nga la lap ba kren noh la ka kren plak. Mahajon, nga ong, ynda

ka jiip jong nga ka la dkoh, ynda ka la kyllut, ynda ka la matlah, ynda ka la khein lut ki shyieng ki shruh, ynda ka la sah sa tang ka narjot nartasam, sa wan pan thied biang, wa'llam artat arhajar sanspah, ngan sa die ha phi, tang h1 phi, hano hano ruh em. Ew, phi, nga da mih sa ka syep ka syar te phi. Ynda u la leit u pongding karai, nga rung sha ing. Kmie u Bor, nga ong, naduh ba nga la bat baroh ar tylli ki shkor, nga la sian, hynrei haba wan pat ki nongpanthied kiba kum uto u pongding ngan leh kumno ban nym kiew than ka jingbitar sha ka khlieh. Dait la i khmut thylliej kein, i ong. Im ju bun ktien i kmie u Bor. Shisha kein, nga poi pyrkhath, balci nga leit klet ban dait la i khmut thylliej. Ynda kham shibit i kmie u Bor i ong, Kpa u Bor, ban bad phi te lashai kathie ka jiip kan sa kha sa u khun. Nga shu rkhih ha-ha-ha. Wat rkhih seh kum u bicit, i ong. I kmie u Bor i shait mlien ban kren danda kumne. Kpa u Bor, i ong, ynda wan pan thied biang ki briew sa khot ia nga. I kmie u Bor iba pyrkhath lut nadong shadong. Im ju kwah ba kin shitom ki briew. I la iohi ia ka jinglehshitom jong nga ban die ia kane ka jiip. I la sngewsynei, imat, ia ka jinglehshitom jong nga.

Shipor la kynjah jar ki nongwanthied jiip. Hynrei ha kawei ka step hamar ba nga dangpynsad pynkhyllong ia ka jiip ha sem nga ioh-sngew kumba jyrhoh khlur mano-re na shadien. Nga phai dien nga peit. Phi uci, phi nangno, phi wan thied jiip, nga kylli kloi lan. Ki kti ki lah thap ban leit jyrwait ia ki shkor, i khmut thylliej ruh nga lah pynmih sa ban dait. Nga wan ba nga iohsngew phi tyrwa die ia ka jiip. Nga u Horshon phim kynmaw shuh, u kylli. Ki kti baroh ar ki la iabat la ki shkor. Ia i khmut thylliej ruh nga la dait tang ba nga pyllait noh biang, ba nga hap jubah ia u Horshon. Haoid kein. nga ong, nga tyrwa die ia ka jiip (*ka 'tikadiang ka la aitia ia ka 'kor kadiang*). Phi kwah leit pyrshang, nga kylli, (*ka 'tikamon ruh tia ka ai ia ka 'kor kamon*). Ia ngin ia leit lang, nga te nga kwah sanhajar, nga ong, phi pat phin pan katno, sanspah nga kylli, nga dait artat ia i khmut thylliej ba nga kynmaw ia u pongding karai. U Horshon u shu peit lyngngoh. Nga imat ki ktien jong nga ki da ktah ia ka dohnud jong u. Ha ka iadie iathied, haba la i shan khmat ia u briew dei ban kren hadoh hi pum. Ki shu tharai bieit ba kin wan hikai ia nga. Kumno phi pyrkhath, nga kylli. Nga weng noh ka 'tikamon na ka shkor bad nga jyllud tmain, ban pyni ba ngam dei u briew uba kin shu tharai kai. Nga wan peit ia ka kali jong phi ban thied lada iabeit ka dor ka mur, u ong. hynrei phi pat phi lah kren noh da kumta bad ka bein thylliej artat te ngan shu leit noh kein. Ngam shym wan wad tuh, u ong. Em em, nga ong, wat leit thut, nga dait artat li khmut thylliej, namar nga iohi kumba u da thut shisha. Ngam pat ju lap, u ong, hangno hangno ruh ki briew ki ban bein thylliej khah khah kum phi, bad ki ban kren kumba kren maphi shwa ban iasang ka ktien ka thylliej. Nga ruh uba la iaid ka khaii ka pateng. Nga ruh uba don la ka seng ka dang. Para ba iadie iathied, u ong, ynda la iapeit ia ka mar ngi sa iakren ia

ka dor ka mur. Ngam tip phi tharai ia nga ba nga dei uei, u kylli. Hani, um kut shuh. Nga la shu dait seh li khmut thylliej tdan shi-tan ba in iarap kum ha kane ka khim, hynrei i mihsnam pynban. Ki ktien jong u ki dung kumba dung ki narsaw. Hamar ba nga la sngew kum ban rung noh shapoh khrum ka jiip ban peit ia u diphrenshal, hamar kumta de i wan i kmie u Bor. Wa, i Bah Horshon du, nga khlem da tip, i ong. Ki iakren ithuh ithaw jai. Nga pat nga nangkyran noh shadien, ba la tuid ka syp ka syar shaid shi shaid kumba theh na ka ktang. Shish, nga ong halade, mano ba wan pynshad khawiang ia nga ban leit kren kumto ia u Bah Horshon. Nga rung noh sha ing, ban leit dii um. Ym dei ba nga leit buhrich la ka junglehrain kumba tharai bakla ki briew. Kpa u Bor, nga ong, pynthanda ialade. Nga pyrshang hynrei nga shu iohi sah ia u Holira, ia u Haripod bad ia u Bhakhwandew. Kito hi ki lyndet akor, ki kwih lilot, ki thok bajikor kiba la pynsniew jingmut ia nga haduh ba nga la poi kren sa da ki ktien khlemakor ia u Bah Horshon. Kham katto katne, nga iohsngew ur-r-r-riew ka jiip ha sem. Nga khangoid na jingkhangiit. Utai u Bah Horshon u dem u peit ia ka enjin. Shubit pat u la peit shapoh shalor, shubit pat u la iaad sawdong, U peit ia ki shaka imat. Nangta pat yndi u la pynlip ia ka enjin, nga iohi u iashong harud ka jiip bad i kmie u Bor. Wa, u leh aiu kumtai. Nga peit pynlieh bha ki khmat, nga iohi u sei ki tyngka, u niew bad u ai ha i kmie u Bor. I ruh i shum ia ki tyngka. Katba u dang niew nga ruh nga iamew lang na jugai haduh arsonng ki lut shiphew. Hadien nangta te ngam shym ioh niew shuh namar i peit noh i kmie u Bor sha nga, nga rich noh khop. Ynda ki iakren shiphang, nga iohsngew kumba khot i kmie u Bor. Ko kpa u Bor, i pyrta. Oi, nga thie pynkloi napol ing. Ale seh, wa, i Bah Hor i ong ngan leit noh, i ong. Nga mih bran bran na ing, nga leit. Ki khmat nga shu peit seh sha khyndew ba ioh jynthut. (*Ki briew pat ki iakren bein ia nga, ki ong, hana, ba ngam nud ban peit pyrshah ia u Bah Horshon*). To mo um, u ong, ngan shu leit noh. Nga pat nga shu sngap namar ba nga dait la i khmut thylliej, kynmaw la ka akoi, kpa u Bor, nga ong halade. Balei phim kren, i kylli i kmie u Bor, i peit artat sha nga. Hei, khublei, um, nga ong, nga pyllait noh ia i thylliej. Ngan leit sha Mawsynram lashibit, u ong, nga tharai kine ki taiar kiba shadien kim lei lei mo um, u kylli. Khliak, nga kynmaw ia u Haripod. Khun ka nongtuh, nga ong da ka sur kaba jem, ba nga la sngew ingkhong eh ka mynsiem. Wa, balei phi kren kumta ia i Bah Hor, i kynteit i kmie u Bor. Hei, khublei, Um, nga ong pynkloi kine ki taiar kiba shadien kiba dang bha (*nga sdang ban batai*), hynrei khun ka nongtuh..... Wa, balei kumta, kpa u Bor, knieh ktien biang i kmie u Bor, balei phi kren lamwir kumta ia i Bah Hor. Khublei, u kynrad, nga ong, ban pynpaw ba ngam shym kren khlemakor ia u, bad ba ngam shym khot nongtuh ia u, hynrei kata ka mynsiem ka dang ing hi. Nga la ang ka shyntur ban kren biang hynrei i kmie u Bor i wan tyrubh noh da ki tyngka hajan shyntur. Hih kine ki tyngka laihajar ba i ai

i Bah Hor, i ong. Ki khmat jong nga ki peit heh bad ki shu peitseh. Laihajar nga ong, bad ka kmen bad ka lyngngoh, nga shim artat ia ki pisa. Khun ka nongtuh, nga ong, em ym dei ia phi, um, nga pynbud noh kloil an, ioh u tharai ba nga dang mut hi ia u, kato ka poi-ei kein ha kato ka sngi, phi i um,.....

Ur-r-r-r, lap ba riew noh ka jiip. To nga la leit ho kong, u khublei ia i kmie u Bor u ñiah artat ia ka jiip, nga khlem da ioh pynkut ia ka jingbatai jong nga shaphang ki taiar kiba shadien. Ynda u la lait na phyllaw-iing utai u shu phai ngoid sha nga, to ho um, u ong, tang kumta u leit bak.

Ynda u la leit nga kylli ia i kmie u Bor i leh kumno ba bad shu bad khuk bad khak i lah da die laihajar ia ka jiip ha u Bah Horshon. Ngan leit leh aiu manga, i ong. I Bah Hor i peit ia ka kali, palat ia ka laihajar te ngam lah, i ong. Nga pat ruh ngam shym da buh dor katno katno. Nga ong haba phi la peit ia ka mar, Bah Hor, bad phi la buh dor hi ma phi te kumta kein. Tang kumta, ym shym iabun kyntien.

Kpa u Bor, i ong, ynda i iohi ba nga shu bat sah ia ki laihajar, ha ka iadie iathied ka akor kaba tam, i ong, ka siew la u bainong, i ong, i kner artat ka kti i shim ia ki laihajar suki jai na ki kti jong nga. Haba shim ei-ei na ka kti kiwei pat dei ban shim da ka akor, i shait ong i kmie u Bor. I da leh shisha kumta.

Ka akor kaba tam, nga ong halade, bad nga pynhiar mynsiem jylliew artat haba nga iohi kitai ki laihajar ki lah leitphai noh sha ka kti i kmie u Bor. Ka akor kaba tam, nga ong biang halade.

* * * * *

*Lada phi kwah ban niewkor la ka akor, to da bat shkor
ba phin ym shah shukor kat li'u ba wan ba leit, ba shu
lehlok lehjor.*



KA SAMLA RILOUM

(P. E. SWER.)

Kane ka jingathuhkhana ka krik ia ki jingmut jingpyrkhat namar ba ka don la ki jingkwew.

(1) *U nongthoh u speldak ia ki ktien kat kam ba dei ban kynnoh ia ki. Hynrei ba dang duna ki dak (alphabets) ka don ka jingeh ban pynasnoh ia kiba don mynta. Kane, namarkata ka kham pynlut ia u nongpule ha kaba sdang. Hynrei u tang shu lap ia i nar ne i phang un shem ba suk bad jem ban pule kynnoh sur kynjat.*

(2) *Hangne u la sei madan ruh ha ka thoh ki tar, ia ki kyntien Khasi kiba la thap ngen na ka kren ka khana jovephi jongnga.*

(3) *Ha ka Chakoina u la thap lut ia ka akor kaba korder tam bad ba la'la tam ia baroh ka jong ki kyntien Khasi. Katno kawei ka briew kan da lah hi eh ban kit lut ia kine, ka long kaba eh ban ong. Hynrei ka jingshisha kaba khraw ka long ba u 'Ni u Kong u la seng nongrim ia ki naduh mynyngkong.*

(4) *Ha u Mangkara pat, u pyni ia u khun binong bishon bi kmie k kpa. Hynrei ym tang katta. U pyni ba kat u ruh, u dang don ka jing-artatien bad ka jingshepteng ban iaid ia ka lynti poikha poiman namar don ei ei ha ka rukom kheinkur kheinjait ka hym biang ia u rangbah. Shisien sugap, la dum ka bung u rangbah ngain! haba tai u Mangkara ia ka rukom im jong u Nonghongkha. Hynrei kumba shai ka Sngi na lyndet ki lyoh—ka wan ka jingshai jingsyaid kaba pynrhem ia ka mynsiem ban phai pat sha ka bor kaba paw ha u kpa ka Chakoina bad u kpa u Mangkara, kiba rah ia la ki khun kyllong bad kiba hikai ruh ia ka jingficwkor ia la ki meikha 'niakha.*

KYNDIANG haloor loun ka 'Peer lyngngai, hangta, ieng ka ieng ba la shimsiew lang i Durabon na i Men Kyrhai. Hangto, phouh khlem poud ki 'tiew laaiphew skoud, haar rong lalut ryngkat u 'tiew laaiphew-na-aar jingmut. Sawdong ia ka, tawiar da ki diengngai, ki 'tiewsaaw bad ki sohbraai kiba sien kah tngen rumphai saaw aiom khataar bnaai. Na krung

KA 'PEER
LYNGNGAI

loun kyrsoi dee sa ki um shngiam kiba touid sangam lyur bad tlang. khliir khliir! pa'doun kum ki saairupa sha ki pung lyngba ki sdouid 'tiewtyr-khang. Khmatpyrem ha u sanbnaai, khreh phouh sa ki diengsoh diengpaai; hangne, ki ngap ki lwaai nangne nangtei ki noh kamon kadiang, artet arsut sha la ki sympa ki rong um thiang; ia u syntiew ki da pynthyllengsoh kylliang. Shatei khapkpeer, don ruh sa i loun saawkaad ha iba ki nongleit nongwan kiba kiew ba hie namam ki laad ki iabraai shongthait hangta lwai-shi-lwai khlem lip ki khmat sha 'Peer Lyngngai. Ha them pat, sa ka madan 'Snieh Masi' ba ianyllen khyllung khynnah phra-laka sngi.

Dang kumba shispah sanphew snem nee ha kane ka ieng ha Laitkroh ladon kawei ka khyannah na ka jait Lyngdoh kaba kyrteng ka Lekhimaai, ka khoun i Men Byllien na Nonglwaai bad u kpa jong

KA LEKHIMAAI ka u Boor Sing Sweer na khlieh Maraai. Ka pliah-khmut pliahkhmat lyngsdiap i dur, war rymmoi i shyn-tur; houn-houn! hala ka jem sur. I dur da kumba oh, kbir kbir! i sniehdoh ryngkat ka jingtipsngi la biang da palat hi liam. Shikyntien kan nymkylliang ia la kmie la kpa, ne ba kan kren khlem akoor la ia ki kur ne ki kha. Halade ka pynshong ia ka dei ka lait, suki kan kren ruh jai! kam mlien kait kait. Ka briab briab ktien ki khyllung khynnah hala ka pariah krenieid ia ki kheer ki meer ki kha ki man, la ia ki nongleit nongwan.

La dang khynnah ka tip la katrei kaktah, ka minot la ki kamiieng kamsem; kam byrngia eh ia ka lehkaai shabaar mynshem. Kyndong shaithop

*KI KAMIIENG
KAMSEM*

ka lehrít bad kat nangsán nangrangbah ka nangpyn-
tbit hí ruh ía ía í jinglongsngewrit. Khlieh ka step ladang
kyndeng ka bneng kam neh shouh ban thiah ban dem,
rhong! tang ban shaai noh ka sngi ban íoh pynkhih

lakjat lakti. Mar íariew u 'íarnyngkong, joit! kan khie sliewding sliewthet,
kan sait kan khlieng khiewshet khiewtiew ban pynbiang ka ja ka dohkha
íá ki kmie ki kpa ba kin íoh leit lyngkha. Mar íamih baar mynshem,
aar'ti sha bneng kan ngouh kan dem :—"Kynraad! Mame Uba tip! Mame
Uba lah! nangtei najrong nangsneng nangbthah ba ngin tip ngan nang la ka
trei ka ktah." Tang byrhouiñ suiñbneng khlem da kyntu da phah, kan leit
tong ía ka um ka wah hala dang phyrngaab dang pah ka tyngaab; bad mar
íakynjat shaai ka sngi kan plie ruh dee ía ki blang ki masi. Ía ka jasagi ía u
para hala u rneng ía u, kan da khreh hí ba un kdang leit ap ía ki
baroh shisngi. Kumjouh ruh ía u kwaai u tymphew bad ka baamsngi
ki kmie ki kpa, kan da song da teh thep lypa ha pla. "Syrtog! ki
kmie ki kpa, íoh khoun kum ka."

Mar íaleit lóum ki kmie ki kpa kan sait kan khlieng kan íiaad
ka íieng, ía roud ía kiar kan saar kan khur sladieng slasoh ban theh sha sboh.
Diengpyut diengpyaar ka bsouh hatraai ki 'tiewmationg ki 'tiewlyngksiar,
bad ía u íiutmaaw kan bsiap íapyíaar ban sngem ki 'tiewdohmaaw hakhrum
ki 'tiewlyngskaaw. Ía ki 'lapongnaai bad ki 'khangrit dummiew ba íalmun
tynsat khyllong ki briew, ka da sumar janaai ba kin íewsien boun ía kin da
íapstaai. La ía ki 'tiewjyrmi boun rong, kan da pynsnoh íawoh ba kin íapour
shohrong saawdong ía ki taphah kynroh. 'Ado-do-do! sngewkwah íoh jngoh!"

Tang syaid hursniang, lang bad umthet umkhlieng kan theh ha shyng-
ooid dieng, kan ting ruh dee ki sniang sha sem ha tynrah kpeer bad maki tat

*KA SUMAR LA KI
JYNRI JYNDUP*

sngew ía ka, nangno nangno kin wan heer. Ía í sur jong
ka ki sngewthouh hala shikyntien ía ka kin kohngouh;
ba ki íiew ía ka, kum ka Lukhimaai ía ka kyrteng ka

Lekhimaai. Ía ki pylleng ka 'íaríong 'íarsaaw, thoh-
briaw ne stem kan shim na sem ban bouh tyngkaai ha ki sup thep kraai.
Ka da bsouh hara, kan nympynkhléh ruma íoh ki syiar ruh kin íapdem íeh
lengra. Na ki sem kan saar kan khur ruh phooín ía ka jakhlia jakhlaaid, bad
íá ka sboh ka sbur kan lum kan lang ban thaad ban shoh pat lashaai latlaam;
tat íoh thung lap shemsnem sdang khmat pyrem. 'Nangno kum ka! yn íaíoh
khoun lem?'

Wei dep kamiieng kamsem shikti aarkti kan thaain japri, ía ía í
poor laitkti laitkijat kam man pynlehnohei; ka da syrdep ruh dee ía ki jaain-
jot jaainpei. Halade ka sngew ía kam trei kam ktah, u

*KI KAM HA
KPEER*

ksouid une kmong! u wan íaliem íapah bad ngi ki briew
sa shaad jingmut jingpyrkhat khyllah. Kumta dee, soit!
sha kpeer, ka kara ía ía ki jynthung jyntep ba kin plung

kin meer. Ka pharah ruh dee ía ka kpeer lait blang masi ban nymlut poor
lut ía í kpa boun sngi. Ki nour deppouh í kpa mynstep, kan pdouh
kan shoh, bad ía u íiut u íieer lang jyntangklong jyntangpathaaw, sladieng
slasieid kan thep ha khoh ban kit sha sboh. Shiteng sngi lahbaam
rneng, shiphang kan mied íanaam sha bneng :—"Kynraad! nangri nangda
Mame naneng, ba u slap ka lyeer u phria kin wan biang poor biang ía."
Tyrkhang im, íiut im ka prat shikti ban phriang ha phyllaaw semsniang;
shidabor ka um hala shikyndup u pyrsit kan synreit kan beer ba
kin kyntur kyriñiom myllen ía sniang bad eit bad ksem tat íoh khur langsbob
ei shemsnem.

Nohphaaisngi, shisong u Jalyshir la shikhoun u Jalynoh bad shikhoh ki shynraindieng ka kit sha tieng. Shipneh u hursniang ha kyrshah dee ka kieng ban shain lypa tat ioh phon shibit shimied shia. Ia ding ia theh ka sliew ban sdang biang la ka shet ka tiew. Bammied ki sniang ka nangtiew pynkhluid, kan da nangleit sait ruh la ki jhur ki jheb, saikjat saikkti bad kan wanphaai la ka um shilynti. Umthet umbta ki kmie ki kpa ha tyngkongtieng ka da bouh lypa, ba kin saikkti saikjat mar shu wanphaai lyngkha. Ka shet ka tiew shiphang la dep, ka sdieh raaisaan dung lypa ban shet pat lashaai mynstep. Ia u stait u kyndeh ba ka peh, lang 'hursniang ha shyngoid kan theh kan khleh bad ki sniang, tat wer! hi liag ia ka, ki pah kuh-kuh keh-keh ba ki sngewkmen sngewheh. Premmied tat dep aai phlang, ka khang ia ki semmasi semblang bad mar iadep set syiar set sniang; ia u prew ka tbeh ban aaidieng ia u niut ha sboh uba shisngi ka theh. Shwa ba ka sngi kan sep ki kam baartieng jong ka, khoit! ki dep. Tyllun ki sngi ki snem, kumne hi ruh kynrod la ka trei ka beng; ba kan shongsngi thiahsngi ne pheer shiwat, horkit! phin lap.

Tang mied premdum ban iabaam iadih shi-tieng ki ialu.n. Shwa kin taaw sohkhaw ki da iangouh ia U Traai Nongthaaw, ki sa bouh khyndew ban aai nyngkong ia ka Meiramew.

KI KAM TREI

MIED MYLLEN

Mar ialahbaam lahdih depsait depkhleng, bad la ka kmie kin iapynshaad myllen ia u maawsohriew tylliat riwhadem. Kumta khlich ka mied urr-shi-urr! jing-sawa na tnoum jong ki ka riw, la kim iatylliat riwhadem kin iakynrud sohriew. U kpa ha dpei da nangthaa in la u star ka khoh, bad la ka hikai oudsur kynnoh ia ki saawksai ka duitara ba tem iathum u para. Ka ruh tat khoudkam khoudjam, teng teng la ka mieng ha shyntur kan phnieng, ban bthiah kynwong syngkhien sur ia ki saawkuna ba tem ngensur u para. Samla samhoi wankaai khyndraaw kim shlan biria jyndei, arrwat kin khan shwa ino ino i ktien ia ka kin khlei. Ka ruh, la i 'tien burom shongsbaai kan da pynphaai ba kam laikkti laikktat ban iashongkaai. Palat aarkyntien kwaai kim neh shouh, pynban jingsmat jingsting jong ka ki da nangioh peitthouh wat la ki dohnud jong ki da nangplouh nangkhlouh shouh shouh. Mynmied shwa kan thiah, lahsum lahsait, depnaad leihsyiar lakhmut lakhmat, lahsyrpaai leihsang lakti lakjat; da i kyrshah la i khlich kan tap ianguh ruh ngon! ka da kyrpaad kyrpon:—"Mame Uba lah Mame! Uba iaai! Nangda ionngit nangda ionngain, na ka thlich ka sliah u pyrthat u kyrtiah, na u 'riewsniew 'riewsmeh nongshoun nongpen; ryngkat maphi ha shen ki blei ki dken." "Ki jingduwai ngensur, ia ka maiaan Blei ki pynmut dur."

Ia u kylliang u palat ki kha ki man kan da pynphaai, ryngkat ki 'tiensngewngouh kan da buhaai; kiba maphi manga lehse ngin eh pyrthouh janaai, lynda ngi da don shisha la ki jinglongsngewrit

I AKOOR KHASI

tyndraai. U rneng syntoun uba wanrah ki kur ki kha ha ba kim don ki kmie ki kpa, kan 'diang sngewngouh aar'ti ryngkat ka baam ka dih kan da khreh dee ia ki. Ka, la i 'tiendug 'tiensug kan kren iapli, kan kylli ia ka koit ka nang ki khoun ki kti bad ia ka rep ka riang jong ki. Maki ruh ki sngew kumba iakren iakhana tymmenbriew, hala ia i kyrteng jong ka ki da nangialap iariew; ba kan nang ktien katta! kat i rta jong ka; kim poi phohsniew. Shwa kin mih u kwaai tynpew hala u kpu u skaam kan song kan teh kylliang ia ki; da lei-lei! kan nypynmih thylli bad kan da leit on ruh hadouh u maawjaam lynti, ia la i phalor kan da phna hi. Ka ri tyngkaai ia la i akoor Khasi ba khlem iapaan na u Mihngi u Sepngi.

Ka lung mynsiem pangnoud ban iohsngew ia ki jingiaam jingoud, kan ieteng ia la ki kamieng kamsem ba ka rhem la i dohnoud sngewlem.

KI KAM RAPKHA Kan iabeh iatur ha ka iap ka im ka shitom shijot ki kha
RAPMAN ki man, ba kan pep kam shlan. Kan ialut sngi lut ia ha

ka trei ka ktah, thohtieng thohtsieng tongum tongwah ;
ba tang ki kur ki jait shano kin lah ! tang ia kaei kin
trei, tang ia kaei kin ktah ? Ki log kynthei jong ka, kine ruh shrem ! na ka kin
kynjoh ktien ino i kam kin iatrei lem Lynghoun ! kynjai i ktien thyllieid
kan bujai samjai krenieid, ban iapeit lem ia ka ja ka dohkha, u kwai tympew
ia ki kur ki kha douhsngi douhha, ki log ki joor lutsngi lutpoor. Tat
lait ia, hala dang step kin leit pynsait ia ki jatin ki nep ; kin lum kin lang ia
ka ieng ka sem ba kin bit kin biang ka thiah ka dem. Kumne hi ruh kin beh
kin tur ia u Kamon u Kadiang, khlem jingniewtang ia u Shongthap
Shongbiang, la ia Kakup Kasem shiliang.

Katba ka nangsang nangrangbah ka nangmihkhmut mihkhmat aarshah,
wandur nadouh shyllang ha tmoh hala kur-kur i sniehdoh kumba dang

I DUR KA khoh, bad la ki ngaab ruh war saawhooi ! Rymmoin !
LEKHIMAAI shishyntur sbiag ! ryntih ki 'niat sohriew kiba pynkop ia i

longrynieng bhabriew, bad la i sur ba sien na ka i
riew iba pynpaaw ia i dohnoud houn-houn ! lui-lui
ka triew. Nangsang i ryntieng nangjrang i rta hala ka nangkhreh
samla, khreh phouh sa u soh u syntiew ban byrshem jinglongsamla briew ;
katta ka nangbyrhooi ihstem kum i tyngwaai kaitsyiem ihdieng khlem
pdem bad ki briew iashem ia ka harum haneng, kim lah khlem da ialap kylli
kyrteng hala ka tohkit ia i jait i khong, la hangno ruh dee i ieng ka shong.
"Kla dier i Mei ia phi ia nga, nano shouh ngin iakylly tohkit mynta ?"

Shwa ka sngiiew, la ki maardie maarthied kan lum kan lang ; ki
syiar ruh ha rouh ka da set kyrpang. Ia u rumbaaiktung runbaaija kan song

ka teh hara, hala ia u nei bad ki pylleng kan da teh
HA IEW IIA HAT syndet ba kin nypait nymphret. Ka pyndap kit da

jhur da jhep ban thied kito ki bymkloi thung kloi tep.
Dangstep ka phikir dngong ! ia ki jingteh jingsong, kan leitthied leitpet ;
leit kiew jcwshillong ryngkat bad la ki para shnong. Samla samhoi na kjat
ha kti ki paan iatyrong lem maki. Kan nym shu sngapmynti kan da
phaai ktien ia ki ; hana ! ban sting jingkit ruh kam nangjaam lynti.
Kam iaboukntien lyngngoh ba ka phikir ioh kan shah woh 'tienhoh, khui !
ka dem iakit sngapthouh marwei, narwat kan khan shwa ino-ino i ktien kan
khlei i'one i'utei. Ka sngi ka nangthang nangsyang, ki khohwah jong ka da ksah
hi mdang bad la ki ngap ruh da nangsaawkyrang, hala baroh ki briew ha iew
kynthei shynrang da iapeit shohbieid iapang. Ka nang la i 'tiendie 'tienwang
la kam da kren 'tienbang thaawnang, pynban ki briew tat kylli door na ka
ki sdang ; ban jaam basa khlem thied kim nang ; ba ka pariah krenieid
i ktien thyllieid hala ka pyllait door niatlang, bad lut la ki maar
ruh tang shiphang.

Ka iohsiew iohda mynphang, hala ka iohjied khmatiew ia ki maar kyn-
saai baamtang. Tat deppetkhaaw kam shu siew jyndat, ka da sngapthouh ia

KA SIEW KA ki dooriew doorhat, la ia ki dohkha dohpnat ne ia ktung
TA ia ktap. Ia doh ia khleiñ ka thied da kheiñ, kan

da tynjouh peitthouh kam shu pandoor lymmouh.
Baambang baamthiang da douh ruh biang, kan siew shwa
la ki maarbaam iohkit kylliang. Ia u kwaai u tympew ka da mang daphat
daptaiew. Depsiew deptda lahtied lahpert, kan peit rneng syntoun ia
la u para, bad ia ki baam phylla miediew ki kmie ki kpa ka da thied jied da

ki kait bang, u paai u soh hula. Lymboit lymbiang ki kmie ki kpa ka da peit hi maka, ba ka tip kaei ki dap kaei ki duna; bad ia la u para sa kawei ka jymphong, ba un tang iohpli kyrñiom ha shnong. Ia ki koor ki khriam la ia kpieng ia ksah, tat peit kylli door kam kwah, ba ki dei ki maarthied tymmen shisien shirta; kin da hikai tipkheñ tipdiah hikai peitthouh shwa ki kmie ki kpa. Nyngkongbriew ka depthied deppet, ka phikir poi tieng ryngkat log shwa ba ka sngi kan sep. Kattei ha few ka lasiew latda, dang tam thep saaipan ka kmie santylli ki shaai rupa.

Kan trei lyngkha ruh kaba da thit da nang, ka ithouh nangno kan dang ban khoud ka phang. Ka tei'tongheh shisien kan tap'tongrit aarwat, khnang ba u thwat ha bun un nymjaaw pip, bad ka ding ruh hui-shi-hui ka rhem boun sngi khlem lip. Kumta u bun u ing ruh phlooin looin-looin! khlem sah stong sah thwat; ban thung maphi manga ruh sug, ngim haap behthang aarwat. Ki nour depthung u Kpa u nangtephoi; ka, sha syllaa ka nangleit kynroi, ba sa shisien kan ioh kroud pynnoh ia u khyndaai symbaai khyndaai rnaai, shwa ba ka syllai kan sah risaai. Shiteng lyngkha ba bet raaisaan, shiteng da la u raaisoh raaitrouh; shikhet ka thung sohphlang tat ioh baam rneng shitlang; hala sha kjat ka pynsah bet nei, kumta syllaa khlem lehohei.

Ka kara 'siap riewhadem ia ki nourphan, ha ki rmiang ka bsiap da u rymbaaitung rymbaaija bad sha khlieh da u sohriew. Ka tip hangno ban tynsat klong, tynsat pathaaw sohkhia; ne la hangno ba bit thung sohriew. Khmat lyur jynthung ki plung kurr-ikurr! ka lyngkha ruh da jyrngam kliaw liaw-haw! lait tang ki ang nour um kum ha suiñbneng bajngum, ki iaong hana! ba ka proud lyngkha ka miaw. Kan leit jngoh kynrod ki sngi hangno mih ñiut, la nangno ruh dee rongnour ka um; kan phut kan thiew au dew thymmaai ia u jynthung, ia u syntin na nour kan kynd ut biang sha bun.

Ka sngi u slap, ka lycer ki iatrei lang; shwa ba lyur kan waai. Hir-hir! beh sa ki eer synraai, khreh ih u rymbaai u kraai ba atom jong ki lawaai. Marwei ka soudkraai iarwaai, shane shatei kam peit kam phaii. I mynsiem jong ka da nangkhlooh ban dap la i thiar, iba pynieng u kpa ha kyndong biar. Ki sur naka ki riew kiba pynplung ia ki dohnoud briew, ban khrieng sha ka bha na ka sniew; ba ka jingim briew shirta dei tang ka rngiew. "Ki 'Lakhyrwang ki dem jaawdoud pyrajah, kim shlan ka kti ka kjat ban ktah. Wat ki 'Lathohpan na Sor Laban, kiba tat wiag la bran; nga ngeit ban siaw ruma ia ka kim shlan."

KA JINGKHAHKRA'T KHIAISTANG.

*Kynrod ki sngi kan leit kan wan,
Ka trei ka ktah, kan khieh kan khan;
Ka kem suidloum suidwah ym don,
Sakhlich sareng ne ba kan thon.*

Deplum deplang la sting ka trei ka ktah, samla samhoi na shnong kynthei shynrang ki ñaleit kaaium kaaiwah. Ka ruh ha tieng kam sah ioh kin beñ kynthei khynnah. Ka sei na i sop shahtdem

KA ÑALEIT TONG
SHEER ia la i 'nup thaain ni ihstem. Mynstep dang jem ka sngi, ka kieng tapdien ia ka jasong hala u rneng shifarong. Ha tyrpeng triang! ka bah tynsong, sha

krung pawang la i rouh saawdong. Ia kiba tyrwa bah tynsong ha lynti, kan da phaa ktien ia ki. Hana! khlem kit khlem bah ka sngew waang-waang ki kjat ki kti. Pynnoh phoudwah shiteng lynti, ha sañium ka bsouh

sokkhia aartylli ; tat ioh iabaam jahtngen ynda iaphaai tieng shen, bad ia ki sohlyngkait aarhali ka pynsah baam rneng shitengsngi.

Poi wah ki iabouh la ki pla ha ki maawramsong, mar la ka iasouh wieh la ki tynsong ban dap ki rouh saawdong. Ka ruh, hala ba kam tieng wieh tiengkthar, khug-khag ka depsouh depte la i tynsong laainar. Kiba thmu pynsouh wieh ia ka, la kijong kim pat dep bha, sew ! ki jew kylla, sepei la i jingthmu iohshong kyrshut janktien ia ka. Nadien ka boud hi thop, ka da peitthouh ia ki lat-lat ki sdaad. Hangno ba lhong ba kdong, hangno ba shaad weithlong ; ne la hangno lyngwiar ka um ba u doh hangta u lum ia-ap jynbaam na um. Ka wieh tynsong kyndouh dewtraai shane shatai kam khih kam phaai ; ka ieh shiphang kin shrut kynjrut, nangta kan rah kynsan ruh wut ! Kine shittong tynsong ki syngkaai sdung 'tikmie, marwei rymmuin ! ka wiat samrkhie. Shiphewsien wieh lah shiteng rouh, jar ! ka sngap kam shaad kynkaaw lymmouh ; la i burom kynthei ka da ri sngapthouh. Tat leh ngiah u syngkaai, khug-khag ka souh wieh thymmaai ; bad kat ban iabaam jasong lah ha ryndang i rouh saawdong. Baroh ki ialyngngoh jlang ! hadouh katne katne ban tong ka nang.

Lahbaam, ia ki sla ki tar iapda ; ka, la i dopwaai ka da sumar tyngkaai. Ia u doh ka theh pdem um ha i iarong jasong, ka da bsouh tyrkhang saawdong ba in nymthohbria iewlhoh kieng shnong, bad u doh ruh un nymsti tyrkhong. Sa shisien ia u wieh ka pli, ka sa kieng biang ia i ruh thylli. Nohphaai sngi u doh la shong umbah, ha tharia kam wieh pynblaad ei ; ka sdang sa ka tong kyndong roud thwei. Mar ia bouh ka sei, kynti ba ka wieh khlem lehnohei ; bad kat ban dei poor ialum ialang sa shisien i rouh i kiew ryndang. Kynjig ! kynjag ! kynthei bad shynrang, boun na ki rangbah da la kum ki wang shohthah myntlang. Ki ialir khana ia ka, imat hana ! da la hikaai bthah bha u kpa.

Shrum ! ki iakiew ia u thiep shatei, ki da ia-ap lang shiteng lynti ba la iathait la jrem shohlwait kynthei khynnah baroh shisngi. Sa nangta hi na shen, ka sei sa ia ki sokkhia baamtngen ; baroh ki da ialyngngoh ba hadouh katne jingmut jingpyrkhat kan proh. Jyntouiñ rem rangbah kim banse iakneer rneng na ka kynthei, la kin kyrngah ruh, ki bapli ! shaei ? Malade hi, ia la i jinglong shynrang ki da la sngewsepei. Hin lhin ! ka siang da la i ktien i thyllieid, ba kin douh kin dam lin lylin ki jingsngewbieid ; pynban maki nanglehraainbriew, ba sa ia ki kyntien ba ka kren kim sngewlah siew. Poi tieng, mar-mar shidongtypew, ka phah saam pynkotkur kotkha ha la u para, mar iaoh lem i baam phylla ; shisienshet ialade ka tyngkaai ban kylla bad i phan thymmaai. Ia la i ktien i thyllieid ne la ia kti ia kjat, ka da sumar tyngkaai kyndong ; la ha loun ha wah ne ha shnong : ba ka ri la i burom kynthei, nangshynraain iashynrain ialouh ruma une utei.

Kyntien katte shaneng, ym don 'tienkhor 'teimeng. Ka sin ka rngob kam pat jiu oh, ne ki 'tienkynnoh ba naka kin ioh. Sip-sip sop-sop kam don, 'tienpah 'tienphon lei-lei kam mon. Kan nymkhylliap jaainkhor

I SUR KTIEN THYLLIEID

ruma, ne ba kan pyrthouh ia ki 'tientaplangñiouh ramia ; la i 'tienbeit shynna phliag-phliag ! kan kren kan khana ia ki log ki joor la ia kur ne ia kha. Ban thawlr kumne kumtei la ia shynrang ne kynthei, shiawt kam pat jiu khlei. Kan don maka kynthei shynrang kim shlan iabiria thaawnang. La kam da pynpaaw i dur leh syam, hala marwei kan sngap hi jlang ! i khmat ka nang-i pyrkhat shawei, la i jingmut ka nang pynheer shane shatei. Nadouh ka dang khathynñiew khatphra, u hazaarjon ia iapmat ia ka, bad ki tang shu khlei madei, kan jubaab jemnoud la i sur kynthei ;—"Mynmied myniong iashngaain rangbahbriew kynthei khynnah ha ka leit ka wan ki briew tip kin iaong kumei ? Lada kin iaohsngew ba ngi iakren, 'tienthaawshia pynban." Jir-jar ! kding-kdang ! tang mar ia-ang lah

shah pakhang. Naloor ki ktien kumtei tyngkreñ, don ma! utan shlur kynshlein? Sohwei! u khoun donakoor i Mei uban shlan kren ia ka kumne kumtei.

I dur bad i sur ktien jong ka, rynieng ryniöt ne phin peit, hala ka daitriam daitbeit; na slajat ha shynrong la ka saad ka khyllong ynda naai iaong. Khlië-khlië! klung-klung! ka i jemnoud i plung, hala ka smat ka sting; kaba khlië ka step jannied kan sait kan sum. Baroh shishnong ki sinieid ia ka, ki iaong "Ka Chakoina." Tyllun ki sngi ki ia, hala maka la nangkhyn-raaw bha; lut u paid samla na kut ki shnong, iashat khmat tang sha ka hi dhong! Phewse khaawrei! jingmut jingpyrkhat jong ki kumne kumtei, ki douh ki dam ki mulot ei, ba kim kot iatbeh i ktien i thyllicid bin iakem iapeh maawsan jingieid. Kut u samla dei kynsi ki iadang sa da ka phah kylli, katba u kpa pat, la i tienbeit shynna shikyntien phrag! phaa ktien ia ki:—"Ki la iasan la iarangbah hi, kin da iakhlouh shwa para maki; kin sa iakynjoh ktien hi ia ngi ia phi."

Ki para log kynthei la iaiohkoun iohkti, ka pat jankot sha ka laiphew; lhoun-lhoun khmum-khmum! shu marwei hi, lnum lnum! lakjat lakti. "Yn iaong kumei manga maphi, bym pat shat hi la ka pyrtheisngi."

Shitaew shwa ka phour ka siang, la ki tiarshaad tiarkmen ka da khreh pynbiang. Na trop na japi kan sei kan thaad ia la ki khor ki khriam, la ki piensaawjngem thohbriaw saawsyiang. Narahieh nara-saaw narastem, bad la ki paad thohsbaai muka jaainsem. Khoorspong jymphong u kpa, nadouh thuia hadouh bohkhaila kan da peit hi maka; ba kin nymkhylliapthoh kin nymphaai bashla. La ia ki kpieng ki ksaah, kan da souh

ksaai khapshrong khapshrup banat thymmaai. Ia ki taad ki mahu bad ia ki syngkha, la ia ki pansngiat kynjri rupa kan da khloung snepkwaai kyrshtut um bha ba kin khoud shairong nylla. Kumjouh ruh ia ki wait ki stieh kyndaad u kpa, bad ia ki kynjri tabah ryngkap rupa ka da shut paai bha ba kin pyrshieh thaba ynda shaad khalaai u kpa. Ia u symphaah kan da sait lieh kshong, bad la ia u rynnaiw saawsyiang kieng tdong kan da saad da teh khyllong. Laai sngi shaad mar laaisong ka pyngkap rong, khlem siap maar iapaan la ki riam lajong kin kieng kin phong.

Tat poi ki sngi ki ia shikhoun shikpa mar la ki riamshaad pura; ka kmie da nangtiag-shi tiag itai labiang, nangne duna; ialde khlem jingsouid kha, tat u kpieng shiwat da i muka ka sem, kan tap la i thohrustem. Ka kup da i ryndia tlem bad la i nup thaain ni ihstem, ka boud iasynraan lem. Ki iamih shaad ha lypung "Kyrdem khl" ynda jem ka shit ka syang, bad baroh ki briew ha Lat kynthei shynrang, ki iakynjig kynjag! hala ka iapeit shohbieid iap-ang. Kthiag! kyntniag!! sharaniag!!! stem na khlië ha kjat, ka Chakoina, la u shaanryngdang, khlem mied khlem dem, khwiag-shi-khwiag ka kie ha lypung kumba peer ha s um; bliab-shi-bliab! ki dem ki langlung, ba ka kyriouh pynkhih slajat rah khongdong, da pli dee khongpong khlem khih u saai khyllong. Saawdong lypung, jylliep! ruh kan king, haban da sohkhraai plikti sa ki bapli! ki nongshohksing.

Ki briew ha lypung baroh shilat, sha ka Chakoina hi dhong! ki iashat la ki khmat. Sha bashong ka kmie dee ki kdew, hadouh ba maka hi ruh da la thap sngewkhyllaw. Kumta khnang ban nypaw eh, sha u kpa hi kmong! ka phaa leh-mynleh. Pynban ba shoh la i leirango! ban tang sah ialap iaiew ha shnong, kumno-re-kumno ka lap kem kynmaw la i poor samla nyngkong hadouh ba ka kum klet ba u dei u kpa ki khoun lajong: kumta ia u hi, tymmenbriew sa shiwat ka pashat waaidong.

Nangiaong katta tang ka Chakoina, hynrei pleeng ! dang don shynrang hi du uba kum ka. U Koorbaar Singh Sweer na Sohra, u khoun i Men
 U MANGKARA Rupa, saawphewkhlieh ka rta u dang shong samla.
 BAD LA KI U peit u i ia la kmie la kpa, u sumar la ki pyrsa ki
 KMIE KI KPA para. Haba u kren u khana ha shnong ha thaaw, shisur
 kawcidon la ia u rit ne khraaw ; kumjouh ruh ia u thaab
 u daab kamon kadiang la ia ka kynthei ka khynnah kakup kasem shilliang.
 Lyngsyun la ka spong muka tawah ryndia, hala ka stang liehkhong kbir-
 kbir ! i bohkhaila, iba kiwei hakata, kin leit lah subani shano hadouh
 katta. Kmurr-kmurr ! dhen-dhen ! u i klung mynsiem jemnoud itngen,
 lynghoun ! kynjai la i sur ktien thyllied ; hala shilngeer rummuiñ ! la ka
 wait samieid. Kynjmouiñ ! sharyngkoud kum u Naaikhatsaawsynñia.
 Ki bried ha shnong ki iasin ia u "U Mangkara" ; iaboud khynnah khyllung
 kumta lun-pyllun nakhlieh hakjat Sohra.

U la kakhiih kakhan la ka koorbaar khañi snieh, u lum u lang ia ki maar-
 rep maarriang ; u sohmrit ka 'latyrpaad, u kwaai tympew bad nar bad seer ;
 nadouh ki dieng pouhlieng ka ngap ka lwaai bad na Waar ia u soh u paai.
 U shalan ia ki sha Dhaka bad teng teng shadouh Kolkata. U pynkiew kylla
 sa ia ka mlouh, ka sabon bad ia ka umphniang ; nadouh u dumasla u ksaai
 thyrnia, bad ia kiwei kiwei ki maar donkam u khoun Khasi Khara, kiba u
 da pynphriang kylleng saawdong ki shnong ba wan thied ki bried na Iew
 Shillong.

Ka Kmie :—

"Ko Mangkara jong nga, to i to ba myndang sah i khmat jong
 nga ; ba ka phour ka siang ia nga lashaai shisngi kan nymthylli,
 na ki 'mat kyliang jong phi u khoun phrangsngei."

U Khoun :—

"Ngan ong kumno ko Mei ! la ngan pynlah ruh ngam sngewdei, hynrei
 nangno ma ! ngan waad ngan sei, kaban peit lem ia phi lashaai lawei ?"

Ka Kmie :—

"Khoun, ia kata phin khuslai lei ! katba pyniaid lem ka pyrthei. Katne
 ki khoun ki ksiew kynthei, hato ! yn douh hi mo kawei ! ka ban peit ban
 jngoh ia kane katei ?"

U Khoun :—

"Ia kata leitdouh heit Mei ! I'ym pynshaad khaawiang da une utei. Hyn-
 rei ia nga te Mei ! ban sug ka thiah ka dem kum ha trep jong phi nangno
 ngan shem ?"

Ka Kmie :—

"Ka Riti ba bouh u 'Ni u Kong nadouh ki poor ba ngim lah shouh ban
 ong, ngin ri iaboud sumar kyndong. Phin thaaw la ka ung ka sem lashaai
 shisngi, ba phin shongsug shongsain shikhoun shikti."

U Khoun :—

"U Traai Kynraad U Nongbouh Nongthaaw, Uba sain ia ka mat ka
 pung shirynieng ia nga, Uba thep hanga ia ka mynsiem ksar mynsiem rupa :
 tip hangno ma ! Un pashat ha nga ia ka longkha ? Ne tip lashaai tang
 shiteng rta, tbag ! Un dkhat na nga ia u saaiksiar saairupa. Poun-lpoun ! lym-
 biang ngan mih thylli, haap ieh lakhoun lakti sangsot bapli ! ba kin sumar su-
 kheer ki kur ki jait jong ki. Tynjloung ! war tynjloung ! sohmien hala weibried
 dang eh dang khlain, ngan shang sa ka kaaiwir sakma ba ki khoun dei tang
 ki kur im jong nga, kiba sang iathep shyieng lang ne bit iashong lang shouh

bad nga, ba ki bapli kim dei kur dei jait ia nga. Ka ieng ka sem ka kpeer ka phrah ngan thaaw ngan shna manga, hynrei ngan nymilah sah bad ki hangta shirta, ba nga dei tang u shongkha. Katno sien keiñ Mei! ngan thaaw ieng thymmaai? Ne, la sa katno wat pat sha la iengkmie ngan haap wan-phaai? Ki khounheh khounswet rangli! khlem kmie khlem.kpa, ka ban kadouh katan! hala ki khounrit pat parum pareh lakmie lakpa, ka heh kakhih kakhan. La ngan rap ia ki khounsang bapli! ngam man lap beh poor behngi, sa ba ka kmie thymmaai hi ruh ia nga kan nym aaili bad kumta ngam banse lyndet na ki. Dur sangsot! ban kum kata ma ka apot! kan lap ia nga? La sngewmakna du Mei! ban shu kylla Kpa sepei?

Da kum ki khoun ksew ba iashah set sha khyndew, kiba tang maadja lah rah ki briew, sha ki tyngkongieng ba ngim jiu poi phohsniew. Hana! ki iaong! "U la leit iengbriew." Nangto hi ruh, tang 'Aag!' la sha khyndew, mar tang shu 'Diew!' ngi iaphngoudieng rung biang; la ka raain ka rem ngim iapyn-sngew, la i dorr i murr khlem da iathew; bad dei na kane hi ruh ka daaw ba sa don katto katne kiwei kiba shlan sa ka ieh khounrei. Nangsan i rta nangkot jingmut jingpyrkhat rangbah, ia ki ktien kynshleiñ nangang ka kmie ki khoun ngim iapynshah; bad ngi nang pynsmat pynsting pynban la ka-trei kaktah ban bit ban biang ka kup ka sem, ban kot ban pour ka ja ka dohkha. Ngì ioh ruh lakhoun shynrang lakhoun kynthai, bad ngi pynbit pynbiang malade hi ia kane katei; hynrei dur lanot! sangsot maaiblei! ialade pynban shimet marwei, khlem dei kur dei jait ei-ei! bad ha iengkmie pat, wan sah da kiwei kiba long hi thig! kumtei.

Bijai-ei u khoun shynrang i Mei! kum u Sier Lapalang mynwei, ba u leit kiew tyngkong sha ieng ki briew ban jah shiphuit la ka rngiew, U douh u dam la ka naam Longrangbah, ba ia la ka kmie u tampynlah ia ka sneng ka bthah; ban pat pongdeng ha shen kynrem la ki reng! u khoun pynlah tamsneng. Khatdouh iawaai sha la ka kmie u khmied peitseh! ka mynsiem kata phia-shi-phia nangkyndeh kumba peh. Shahoid! u ang khlem kbum, shikyntien ia la ka kmie khlem lah kren; ba mar kumta u dktu la u saaihukum hangta ha shen! Lakot la ka sngi! lakot la ka ia! ka kmie sangsot bapli! ka boud lynar lymptat ia-iaam nadouh iengkhoun sha ranaab tembyrhoun; ban naam ban tang ia la u khoun shynrang da ki sur 'Tienkthang,' bad ia la i jinglong kmie sangsot! ba ka shem lanot, hadouh ba kan da tlot bad set la u pdot.

Ka pharshi u Sier Lapalang ia nga shimet weibriew te Mei, ka da la pynkthang hi ngang! hadouh ba ngan pyrkhat kumne kumtei ruh ngam sngewngang! khamtam lei-lei ban shu iehnoh ia phi kumne rymming! rymming! ha ieng khlem sah shouh tang uwei ruh u khoun shynrang. Shisien na la iengkmie la iajaam tyngkong, shilngeer la i jingim la iapynshong kynrong. La ha iengkhoun ne iengkmie iengkpa, kumjuh hi thig khlem da iabakla; lait sa tang ban da ia-im tymmen kumne kum phi: sah pyrto keiñ! ha ngi ki khoun ki kti. Sngew ho Mei! ngan oud ngan naam sa shiphang, ia ka harmot apot jong ngi u khoun shynrang! : —

Kum-ei sha balei, ngi mlien shang rympei,
Hadouh da ibeiñ! kynliw ki kynthai?
Lynrom! la ki khoun, iahaap ieh khounrei;
Pynban la.katta, iawaad sa shawei?

Hada iapynshong? kum-ei phin iaong?
Mano! ba kynrong ia ngi mynnyngkong?
Lyndang ne pyllup, mangi ngin khyllie;
Khyllait bag! ka kmie, ia ngi kin khyllie?"

Ka khanatang u Sier Lapalang, ia i dohnoud kmie ka dung na l shripnoud hi jlang ! Da uta hi u jouh u namsarang, uba shisien hi mynwei ia ki dohnoud kmie u da la pynkyndeh mynsiem iaamkthang ; kat hadouh ba maki hi, ki bapli ! ki da ym souldñiew shouh ia u kynja khoun shynrang : lait ba sa tang ia ka shyieng jong u, kin taam kin khaar ban lum ban lang. Mar kumta rung lot ! u kpa, hamar ba ka kmie ka sdang kren kumne :—

Ka Kmie :—

“Mangkara jong nga, ka kynthebriew kum manga ; ngan ong kumno mynta ? Ia nga la ialam da i kpa shane sha Sohra na ki khyndaai kpoh na Sweer Loumpdeng, ba kit u Kpa hyndaai na ka jait Sumeer na Synteng. Dei ki kpa kiba kit ba bah ia la ki khoun ki kti kylleng la kylleng kat sha ba man karep kariang, ba heh kakhih kakhan. Katne niat-lñiat ! ki jait dkhar ha Ri Khasi, ngan nym da jeer kyrteng ia ki ; la wanlaam da u shynrang Khasi, uba da pynbouh mawniam mawrukum ia ki hapdeng jong ngi. Don ma ! mynta, ki kni ki kpa ki ban shlan tih shlan taai ia ki tyllong kheĩn-kur kheĩnkha u Longshuwa, kiba la iapynlong dustur shi katne phewrta ? Wan ialam ka kur-im, ki nat ki ti jong phi ngan ri ngan kdup ia ki ar'jat ar'ti. Ka sneng ka kraaw, nadouh ka seng ka dang ka jong nga ka jong phi ; i jait i khong sah i jong ki : kat kum ba la iamlien kheĩn-kur kheĩnjait hadouh kine ki sngi. Kakheĩn kakhaai nadouh u dkhot lamjew, hala ka shyieng u sbaai kin lum kin lang hi ; ban thep maawbah ryngkat bad la ki kmie ki kni hala u maawniam maawrukum jong ki : khnang ba ka mynsiem kiba la khlaad na kane ka pyrthei kan nymkaaiwir sakma ha ka byndi byndop lawei ; kan leit sug poi sug shikur shijait ha dwaar U Blei.”

U Kpa :—

“Ka aain longbriew manbriew shynrang kynthei, u bouh U Blei Traai Kynraad najrong nangtei. Hynrei kat ia i niam i rukom kheĩn-kur kheĩnkha bad ia i dustur riti saiñ hima sima, ngi iathaaw jingbriew ma ngi hi, ban bit ban biang kashong kasah, ka imlang sahlang ha shnong ha thaaw kat kum ki dustur bad ki riti ba la iamlien shi tyllup ka Ri nadouh nyngkong ki sngi. Ki dustur jingmlen ki iapheer bag lbag ! kawei ka jaitbynriew na kawei pat, kat hala ki jaka ki porr ki jingngeit, bad ki jingshemphang kiba iapheer iapheer jong kawei ka jaitbynriew na kawei pat. U Ni u Kong hyndaai u'm shu lymmouh jynde i ha kaba pynshong nongrim ia kane katei, u da khan da bishaar puson bha kat la i boor ba kot ka pyrkhat ka pyrdain jong u hakata. Ki ong, ba ka jingbun shynrang bad ka jingkhyndiat kynthei jong ki mynba ki iawan kiew sha kane ka Ri mynwei ; ka da la pynlong ia ki kat hadouh ba kin da pynshong nongrim sa ha i niam i rukom jong ki kumtei. Ki da la wanrong wankit ruh dee nangne nangtei, ban pynroi ia la i jait Khasi katne shisnieh pyrthei. Ki dustur bad ki riti jong kawei-pa-kawei ka jaitbynriew ki iashaad bad ki iatyl-lun kat kum ki jaka, ki poor bad ki samoi ba ka lyngwiar ka pynshaad ia ka longbriew. Ngì ha loun da kumtei, ki thie ha thoor da kumwei. Ka jingishim, wat ia u dkhot u dkhaai hapdeng shikur shijait hi ruh, ka iapheer kawei ka kpoh na kawei pat. Ha ieng jong phi ki iabat ia u san dkhot, katba katai kawei pat ka kpoh jong ka jait jong phi hi ; ka bat ia u hynñiew dkhot ; hala ba ki iashim ia ki bynta u dohiong dohpha, hala ki-jong kijong ki rukom kiba iabakla. Tip ! ka dei ka jongno ? ka lait ka jengno ? Ia ki tyllong jong ka, ngim ialah khyllie syrtap shouh mynta. Sah sa tang ka lyngngoh jong ngi u Longdien, kut i kur i jait jong phi jong

nga. Ka bishaar ka jong Utei najrong nangtei. U nongbough U Nongsei; Uba tip ia ka liem ka lup jong ngi iwei-pa-iwei. Ngi ki briew ngin iabishaar lei.

U Maawniam maawrukum kumba ong i Kmie, u ri u da ia i barom; u kdup ia i jait ia i khong. Ka dustur riti hi ruh, ka san kyan na i niamkhaa niamkhiam iba u 'Ni u Kong u la bouh nadouh mynnyngkong. Ka slang nadouh ka tapkpoh, ka jeer ka thoh; sa ka suit ka shoor ha ka poikha poiman hadouh ban da kynrong thep shyieng. Nangta sa ka phour ka siang ryngkat u khounkha khounlong, bad la ka pynkham pynsoh hala ka ksing ka lama; khnang ba ki briew lawei kin nym iathangkrei thangmadi. Lida ngi ia-im mynta khlem niam khlem rukom, ka khein ka khaai kan swaai ladaai; ka bouh maawshynrang maawkynthei, kan douh kan dam kan kylla dpei; bad sa ka kheinur kheintha lashai mynreid lawei, tip kan shaad saindur sa da kumei?"

Bad kmie bad kpa ki la shu iatyllep syndet ia ki jutang u Mangkara, khlem lah pynshaai ei-ei ia ki kyrdan u Shongkha longkpa; kiba u khoun jong ki u da la angnoud kwah sngapthouh bha. Ki la shu kdew jyndet sha i niam i rukom kynrong thepshyieng shijait shikhong; ia iba maki hi kim da nangtip ong, ba Mano? Mynno? bad da kumno la sdang nyngkong? kat hadouh ban da pynjah syrngiew ia la u Pa Thaawlang dongkhong. Tang namar ba dang biang eh hi ka shat ka khein u khoun Khasi Khara, kut i kur i jait jong phi jong nga; u Mangkara u'm shlan iataai nia shouh ia la kmie la kpa, bad ba u da kular ruh dee ban bteng noh ia ka longkha khnang ba maki ruh kin sngewbha.

Hadien aartaiew, leit ia ryngkhat ha kawei ka sngi iewbah kaba theer u lapbah Sohra; katba u Mangkara la ka iarong behsbaai bad ka nupbah u nangshang kyntiap basa shan: shatai bad rum bad neng ban lun ban

lang janmied la ka shah ka sham; kumno-re-kumno
 LYNGKHOUI U ba iaphngian ki briew ha iew, ka tdlong knup ka
 MANGKARA U Chakoina kaba nangphaaidien la ka siew ka tda: ka
 IAKYNDUOH IA leit kum woh khag! ia ka knup u Mangkara. Mar
 KA CHAKOINA kumta ki tangouh paanmaap kylliang, ki da iasaawkyr-
 ang la ka saoud ianaam haban da biang, mar la ka
 iapyrdet kam nyngkong la kalait kalet lajong. U Mangkara shikyntien la
 i ienbha u ong ba u'm jiu iohi ia ka ha Sohra bad ba u da kylli tohkit hi ruh
 sa ia i jait i khong, la hangno ruh dee ka shong. Ka iathouh ba la kumba
 shibnaai ka wan sahkaai bad la i koiakha ha Marani, ka da jeer kyrteng
 ruh ia la kmie la kpa bad ia la i koiakha i Men Labha. Shuit! u kyndit
 thret! u kam meisan, bad u ong ba u iadei shikur mar na la kakpoh ka-
 kpoh; hynrei kat ia u synniang u bynhei kut ka khen man ka khep ki
 dang iapynnoh. Mar kumta, ka kum 'Bakha' ban jah la ita i jingsngewramia
 iba maka hi ka da la sngewthouh bha, ba ka da la kum phaai bakla nyngkong
 shwa maka. "Bakha kynraad ka ong, pleng! kalait kalet hi ruh,
 ka don hi la ka maia ba ngan tang ithouh ia phi la u thanakpa."
 Kem ktien sa ma u:—"Dei namarkata Bakha! ba ki kmie ki kpa ki sneng
 ba haba ngi iashem harum haneng, ban da iakylli tohkit ia i kur i kha bad
 ban nym shu iaken phaloub ruma." Lah kumta ki iabaam u kwaa
 typew, ki sa iakdat mar la ki kam ki dug ha iew.

Poi ieng, u iathouh ha ka Kmie bad ka ruh ha la i Koiakha. Ki
 tymmen hala mynsiem nangtashat jingmut pynban ban nangbyrshem ia
 ki tyllaaw sma tдем ba kin pour rhem. Hadien shitaiew ki iasyllong shikur
 ban phah shaaw ia ki kmie ki kpa nadouh Laitkroh ia ka longkha ki iajngoh.
 Kine aarngut para traai shynrang kynthai, ia ka liem ka lup
 kim iatip ei-ei; katba ki kmie ki kpa pat ki nangpynrijan ia ki ba kin nang-
 kham iapran ha ka leit ka wan. Aarsnem kynthih, shibakha ki ialeit iawan

kum shipara, hala ki dur bad ki sur ktien jong ki mar iashag! khlem iaduna kumba kha synrop na iweidon shikmie shikpa; da nangiatuklar bynñiaw pakaai lem sa ki kur ki kha:—"Hato balei mo! kim iapoikha, haba kim iadon ka sang ka ma? ne lehse ban don kano kano ka wit ka wang kaba imat ka khnong kan khang?" Tyllun ki sngi ki ia kut i kam i dug kin da iaphla, hynrei kat ia i longkha mar la ka iatyangkaai sothhaad mar khlem iaphla; nang iapisa lyng-a dee pynban sa baroh aarliangkmiie aarliangkpa.

Ha kawei ka sngi pyrem kaba lyhep shitsyang, ka tieng ka sem ruh da kynjah jlang! Aarngut shibakha ha phyllaaw traai diengngai, ki iashong buamsoh baampaai la ka iakren kaai lyngngai. Shilingeér ki sur jemktien ka Chakoina ki da syrpaai pynjah-thait hin lhin! ia ka mynsiem shohlwait u Mangkara, bad dei hangta u raai ban sdang ia ki kyntien ba iamlien lem u para shynrang. Hadien aarkyntien kwaai, ka nangong ba kan leit lurdng hursniang; kyndit kyndit! joit! ha khmat jong ka u ieng, khrup! u shaankhoh-

SHIBAKHA
AARNGUT
KI IAKEM
MAAWSAN
JINGIEID

siew shilliang. Dheng! ka lyngngoh, ka bapli da triem hi ngerr! ei-ei ruh kam nang leh ka shu peitseh, bad mar kumta ia u prew jingieid u sdang ban theh. "Bakha!" u ong, "Maphi bad nga ngim iadon ka sang ka ma, hangne mynta ngan khlei para marwei ia ki kyntien u Thaawlang ha ka iaaubei. Hei! ioh phin sngewsih maphi, ngan ngaam jah kyndam sha khataar snem lynti sha ba phin nym iohi shouh maphi; tangba totip ba lano lano i saam saiaa jongphi nanga im lip, bad ba ia u thapbasim na i rengngaap jong phi ngam klet, tat hadouh U Blei Traai-kynraad ia i jingim jong nga Un khet. "Iep kyriep! ka bapli da paar souh khriat hi reem! shirynieng na khlieh hakjat. Kiaw! ka kan hi tiaw! jylliep! ki khmat sha u hi khliaw! Jig-Jag! shiphang! jar! ngen jlang! Sha ka u khmied la ki 'mat peitheid, u da nangkhlor shouh shouh la ki sur 'tienieid:—"Shikatta Bakha iano iano ngam pat jiu phohsniew, hynrei ia phi mynta miedsngi wanshat i rngiew. Ka khia ka shon jongphi tynrong ha nga, lyndang pyllup ia phi ngan kit ngan kieng shirta. Ka kubur jong phi jong nga, tooi! ban da mynjur ki kmie ki kpa? Hynrei shikyntien haooid ne eem sngewbha da khlei, wat sngew ei ei; ba ngan nym sahnoud ngan shong ngan thiah palei?" Jar jar! kneng! kum u maawbynna, ka mynsiem jong u katta ka nangtyrha.

La kumta khlem ried! ia la ki sur'tienieid u da nangkhlei sakhlei kumba thehsei. "Satlag ki kynthai shisnieh pyrthei, ka ban da ibit Maartieng kawei kum phi ngan shem naei? La thngan ne kdang, nga raai ba junom ryngkat bad phi ngan maad; tat hadouh U Blei Traai Kynraad ia nga na phi Un pynkhlaad. Shikyntien naphi Bakha! nga sliang, la ka bit ne la kam biang? Souu lysoun! khlem jingpangnoud ngan pdiang, wat la phin ong ia nga ba ngan kiar noh syndon shiliang." Ki jubaan bad i sur ktien jong u, ia i dohnoud ki khlong na i shlipnoud hi khag! kyndouh ha u klong. Hadouh katno hi shouh, kan lah shaan tangkun jubaan? iaan! lyiaa kumba shohbieid, ka wiat samieid; tyllep hi thoin! i jingsngewieid. Jai! suki hi sor! jylliep! 'tikadiang ka sei hi lor!! U shim ha shyntur, "tlog!" u pynriew; bad ngon! u ngouh ha shyllang, ka ruh jah i jingsaawkyrang. Ka kem shaiong, shikyntien ruh kam nangong; jyllieb! khapngain shynhong!! hala ma u nangmied sha ka hi dhong! katba maka pat, da nangsyropaai 'tikamon ia u na shynrong shadouh lyngkdong. Tat kumta joit! u ieng, ynda tam aui hi shouh? Ki hi, ki la iasngewthouh. Mar aarjaam ki iarandien kumjouh ban nym iajan kti shouh, ioh jingrhem ruh kan nang plouh shouh. "Sngapkhaai hadouh katno ki iatyangkaai? Baroh arngut ki iasap mar la ki jingiasngewthouh sngewthouh, kiba ki jingmut jingpyrkhat jong ki

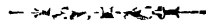
ki da ialyngkhoh pynban mar kumjouh."

Mar kumta wanlap ki kmie ki kpa, kiba dang shu iawanphaai depthung depte shieng sngi na lyngkha. Hangta hangta hi ki ithouh ia kaei kaba maki aarngut dang shu kumne kumne hi ki dang shulah iakohngouh. "Hei khoun, pyrsa," ong u kpa :—"Ban da iatipkur tipkha, ban da ia-ithouh Meikha Pakha ban sah ka bha longkha shirita." U phut synioui uwei na ka, u teh laaiwat ia ka ryndang kti u Mangkara ba u'n ioh leit pyni sha la ki kmie ki kpa. Shibnaai hadien ki sa iabouh ka sngi ka ia ban iakyntiew 'kur-im', kin iapoikha u Mangkara bad ka Chakoina. Dei kumne ki iakynjoh sha ki kyrdan u Thaaw(lang) ka Jaaw(bei) ban shah khot K(thaaw) khot K(iaaw) pat ialade sa ha kiwei.

Lah kumta u Mangkara u kit dee bag! ia ka sha Sohra, kumba rah u kpa na Nonglwaai sha Laitkroh ia i kmie jong ka ; bad u para jong ka, wanrah dee lakhoun lakti sha la iengkmie iengkpa.

* * * * *

Lahse kane ka jingthoh kan kyrsiew pynkyndit, bad kan bsuh ruh ha ngu ia ki jingmut jingpyrkhat shaphang ki akor ktien thyllieid, ka trei ka ktah, la ha ka thoh ka tar bad ba ta ki jingim jong ngi ngin khreh kumne ban nang'akdat ia ki phang jong ki shuat.



Ki Kot Thymmai

KATBA PHI MON (*As You 'Like It Shakespeare*) : **Ka drama** ba la pynwan ha ka ktien Khasi da u Bah Frank M. Pugh, M. A., Jaiaw, Shillong, Pej 89.

I Bah Frank M. Pugh ia uba la ithuh la kham slem kum u nonghikai skul bad u nongthohkot, i la pynmih sa kane kawei pat ka kot kaba thymmai.

Ka kot wat la ka long tang ka jingpyrkylla Khasi, hynrei kum kane ka jingpyrshang ka pynriewspah ia ka thoh-ka tar Khasi, namar ka dak jong kano-kano ka thoh-ka tar kaba im, ka long ka jinglah jong ka ban pdiang ia ki symboh jingpyrkhat kiba don ha ki thiar bad ki khuin jong kiwei pat ki *literatures* (kata, ki thoh-ki tar nongwei). "*Ki Phawer u Aesop*," "*Ka Jingiaid u Pilgrim*," "*U John Gilpin*," "*Sah beit ia u Prek*," "*U Ingkhong Shyllangmat*" (Duitara Ksiar), "*U Julius Kaisar*" (Khasi Fourth Reader) bad kiwei kiwei, ki long tang ki *translations*, hynrei ngi tip haduh katno ki la iarap ha kaba pynriewspah ia ka thoh-ka tar Khasi.

"*Katba Phi Mon*," ka long kawei na ki *drama* (comedies) jong u Shakespeare bad ki samla shong kolej ki tip bha shaphang ka jingdonnam jong ki *drama* jong u. Ha ka ngi iohi ia ki har rukom ki jingmut bad ki jingpyrkhat kiba don ha ka mynsiem briew—la ha ka jong ki dohlich ne ki dohiong. Napdeng ki nongiashim bynta kiba kham kongsan ha ka *drama*, u Totston (u *bieij-sian*) u ieng kum u nongpynkynmaw ia ki jingshisha ha ka jingim jong u briew ha kane ka pyrthei.

Kane ka long ka jingpyrshang kaba shlur jong u nongthoh namar u pashat ha ki para ri ia ka kot ka bym shym la phah da ka *University* ne ka Sorkar (*Education Department*). U nongthoh u dei ban ioh ka jingpynshlur da kaba ki para ri kiba angnud ia ka jingnangroi jong ka *Khasi Literature* kin iathied bad pule ia ka.

Ka kot ka long kaba dang shu mih shen bad ka jingshon ia ka ruh ka long kaba itynnat shibun.

U KHASI HYNDAL: La thoh bad pynmih da u Rash Mohon Roy Nongrum (Bah Ret), Mawkhlar, Shillong. Pej. 72. Dor T1/-(shi tyngka).

Ka long ka kot kaba pynkynmaw thymmai ia ngi ia ki katto-katne ki jinglong bad ki jingngeit jong u Khasi ha ki por mynhyndai kumba la iathuhkhana pateng da ki kpa tymmen jong ngi. Ka jingpynieng ia ka Hok la ha ka jingiadei para bynriew ne bad la U Trai Nongthaw, ka jingniewkor ia ka **Khein kur-khein kha**, ka jingmlien ban **Duwai Blei**, ka jingburom ia ka **Dorbar** bad kiwei-kiwei ki bynta ha ka jingim jong ki Longshwa Manshwa—kine ki long kiei-kiei kiba don ha ka sap bad ka jinglong jong u Khasi hyndai, ia kiba u nongthoh u la kdew ha ka kot jong u, la ym ha ka rukom kaba da shai bha.

Nalorkata, u nongthoh u bynrap sa ki khanatang jong u Khasi, kum ka jingsdang ka shnong Sohra bad ka 'tien Sohra, ka jinghiar pateng jong ki katto-katne ki jait kur, ki jait sim (*u Sim Tyngwieng, ka Langwarku*) kiba la long ki pharshi haduh kine ki sngi ha ka Ri jong ngi.

Ka Kot la ka long kaba dang duna, kum ha ka jingbuh ia ki *paragraph*, ka jingshon bad kaba thoh shaphang ka sobjek hi, hynrei khlem artatien ka long ka jingpyrshang ka ban pynkhih ia kiwei pat ban thoh kham bniah shaphang ki sngi jong ka hyndai u Khasi.

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I THYMMEI KA LONGBYNRIEW [*Socio-Economic Conspectus of the United K.-J. Hills*] : Da u J. Darningth Stone Lyngdoh, B. Com., Mawkhlar, Shillong. Pej. 52. Dor 40 nP.

Sa kane kawei pat ka kot kaba thymmai bad kaba da kham pher ruh na ki kot Khasi baroh kiba la don haduh mynta. Ka Kot hi ka long ka jingpyrshang kaba kyntu ia ki Khasi ba kin tip ialade—la ha ka longbynriew-manbynriew ne ka longspah-longhajar.

I Bah Darningth Stone i la thoh shlur shaphang ka jingiaksaid jong ka juk mynta bad im rieij ruh ban kdew ia ki jingduna kiba i iohi ha ka jaitbynriew jong ngi, namar i sngew ba "*ngim dei satia ban hun hangno ba la kha ia ngi, ngi dei ban wad kiei ki jingbakla jong ka Mynta khnang ba ngin dup nang ban kiar na ki lashai*." Kane hi imat ka pynlong ia u nongthoh ba un pynshad ia la ka jingpyrkhat sawdong katei ka jingmut ha kaba wad ia ka daw tynrai kaba "*tingrngai ia ka jaitbynriew jong ngi*" katba ki por ki nangiaid bad da kumno ba lah ban lait na kaba kum kata ka Apot. U nongthoh u shem ba ka daw jong kane baroh, "*ka dei tang na ka bynta ba mangi ki Khasi...ngi khein bad shim jaid sha ka Kynthei*." Kumta u apil ia ki nongpule ba kin da iabishar bniah bha la kane ka jingshem jong u ka long kaba shongnia ne em. Sngewmat ka District Council ruh ka pyrkhat mynta shaphang ka jingpynthymmai ia ka riti jingiohpateng, bad lada ka long kumta, kane ka Kot kan ym long ia kaba la thoh lehnohei.

Ka dor ka long kaba bit bad ka jingshon ruh ka long kaba bit.

Pule ia ka ba kan ktik ia ki jingmut-jingpyrkhat jong ngi kumta ba ngi lah ban rai la ka long kaba dei ne em ban ia iaied kat kum ki jingkylla jong ki por ha ka jingim jong ka jaitbynriew.

H. E. Wanchand.

Editorial

The CULTURE of a People

IN this issue we publish the last part of REV. FR. G. COSTA's '**The Origin of the People**,' a short ethnographical history of the Khasis. All readers may not agree in toto with the author's conclusions and inferences; some may find the treatise wanting in certain information and vague with respect to certain facts, and may wish that it could have been more exhaustive. Be that as it may, we congratulate the author for having blazed a trail which we would commend our readers having a penchant for this line to follow. We need to know more about ourselves, especially on this aspect of our history clouded by aural mists of tales, traditions, legends and myths which paint us without our warts and engender in us thereby the corroding sense of narcissism, vanity, and lethargy. We have to know the history of our past, both the sunshine and the shadow, in order to enable us to measure ourselves and our present if we want to build our future on solid foundations.

But what we would rather like to draw the attention of our readers now is not so much to the old history of our people, their origin, growth or decline, as to the modern tendency to sing paeans of praise for anything old and traditional, to boast indiscriminately of the deeds and thoughts of our forebears. This is indeed a quality which has many virtues, but it also has its heel of Achilles in that it renders us complacent, and less inclined, if not inert, to the adventures both of the mind and of the body. We seldom pause to ponder wherein lay the strength of our ancestors, their weakness and their shortcomings. Rarely do we question (*of course, it should be in humility and with reverence*) their actions, nor are we disposed to pit their strength with their difficulties, their endurance with their trials and disappointments, neither do we ask how they stood or why they fell. When we see tall monoliths raising their heads to the skies in areas where there are no quarries for miles around we go into hysterics of eulogies for the prowess of our mighty ancients. But could it be less respectful if we had asked ourselves from where they brought those giant columns, how, why, and to what end were they planted there? This could have given us an insight into their minds, and an understanding of the translation of their thoughts into action, and could have taught us consequently not only the proper way to love and respect them, but also the important way how to live our own lives.

We should have faith in our ancestors for faith is the fountainhead of inspiration, but it must be an enlightened one based on more intimate knowledge about them and about ourselves as well. Such knowledge is the everlasting source of strength.

"Many times have I been told that looking to the past only degenerates and leads to nothing, and that we should look to the future. That is true. But out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must first recall that. We must learn the elements of our being, the blood that courses in our veins ; we must have faith in that blood, and what it did in the past ; and out of that faith, and consciousness of past greatness, we must build an India yet greater than what she has been."

—Vivekananda.



The Origin of the People

(G. COSTA)

What Race the Khasis belong to

A PART from the fact that the actual features of the Khasis are apparently similar to those of the Mongoloid race, would it be paradoxical to say that once they belonged instead to the Negroid race?

Mr. Gait (*History of Assam*) writes: "The evidence of philology, therefore, suggests the hypothesis that the Khasis and Syntengs are a remnant of the first Mongolian overflow into India, who established themselves in their present habitat at a very remote period and who, owing to their isolated position maintained their independence, while their congeners in the plains below were submerged in subsequent streams of immigration from the same direction."

He does not say who these 'congeners' are, but as we are in the philological field it may be presumed he means the Mundas. The latter, however, never submerged and still less subjugated by the waves of Mongolian immigrants; their linguistic and physical features are far from being Mongoloid. If instead he means the other peoples who, like the Khasis, have Mongoloid physical traits, why have not these peoples preserved the language spoken now by the Khasis, or others belonging to the Mon-Khmer group? The peoples who in Assam have Mongoloid features, and there are many, speak each a language of its own, but all these languages are akin, form groups and sub-groups, and ultimately all belong to the Tibeto-Burman type. Is it possible that the first Mongolians alone spoke a Mon-Khmer language and more particularly Khasi?

As a matter of fact it is very doubtful that the Khasis belong to the Mongoloid race, although now they bear some of its external appearances, and the doubt is strengthened by the fact that philologically the Khasis belong to the Mon-Khmer group.

Fr. Schmidt, as we saw above, made a careful study of the matter and thus describes the anthropological traits of the Mon-Khmer: "Dolicocephalic skull, or at most microcephalic; colour of the skin rather dark; horizontal eyes, not oblique; large round orbits; broad nostrils; hair more or less undulated; middle or small stature." Does not this seem to be a physical description of the Khasi type? I do not think that such characteristics make one necessarily think of the Mongoloid race.

K. L. Barua (*Early History of Kamarupa* p; 16) observes: "The earliest inhabitants of North-Eastern India, were very probably of the Austric stock. They were the pre-Dravidian aborigines who are now represented by the Mon-Khmer Khasis and Syntengs of Assam. The people akin to them in language are the Mundas of Chota-Nagpur. The peoples of the Austric stock may therefore be regarded as the representatives of the most ancient inhabitants of North-Eastern India. They were a neolithic people....."

Although the author refrains from defining their race, he acknowledges in the Khasis a small part of those which were once the population of North-East India, pre-existing the Dravidic invasions and still more the Mongolian ones, to whom some would have them belong. The hint about the Mundas as akin in language to the Khasis has also its value.

It is not clear what Allen (*Census of Assam 1901*) actually means when he states: "The linguistic affinities of the Khasi language suggest that its speakers are the remains of a different wave of emigrants, the majority of whom are now to be found in Annam and Cambodia, though whether the Khasis are an offshoot left by the horde on its way south, or a section who were forced north again when the main body reached the sea is not ascertained."

What the author means by South and North is not clear. At any rate it appears from the context that these hordes on the way from India to Further India passed through Assam both in their outward journey and in their eventual return. If this is the case, there is no doubt left that these hordes did not belong to the Mongolic race and Allen himself would seem to hold that the Khasis and their kindred, the Mon-Khmer of Burma and Indo-China, did not once belong to the Mongolic race but rather to those hordes which from the West pushed on to the East in very remote times, when their race was still unmixed and most probably of the Negroid type.

Wishing to establish their physical features, B. Fuller affirms in (*Studies of Indian life and Sentiments*): "They (the Khasis) have no connection with Tibetans or Burmese and are an isolated remnant of an ancient race that was formerly widespread in India and Burma but now subsists only in this people and in a few scattered tribes of Burma and Cambodia."

The author of these lines cannot here speak of Mongoloid peoples for there are still many of these especially in Assam, but he certainly refers to an ancient race which must have existed before the immigration of any other peoples. If he had connected the Khasis even philologically with the Mundas, he would perhaps have been more explicit on the subject.

On the other hand, Mr. Roy (*The Mundas*) remarks: "When, subsequently, the Aryans began to pour into India through the North-Western passes some of the congeners of the Mundas unable to resist the onset of the invaders would naturally emigrate eastwards and passing through Pragiyotisha or ancient Assam would gradually follow a southerly direction. One band, the ancestors of the Khasis settled in Central Assam. (A second band)"

In other words, these peoples akin to the Mundas philologically, must have been so also physiologically, and thus Roy recognizes in the Khasis the same stock as that of the people spoken of by him.

The same opinion is clearly confirmed in the chart of the *Emigrations of Races* which Trombetti attaches to his learned work. In the 'chart', India, more especially the North, is marked as the cradle of that race of peoples which even now-a-days, under different physical appearances, are grouped, on philological grounds, in one great Family, the Austric. The Government of India publication '*India in Maps*' follows the same view.

The above proves clearly enough, I think, that the Khasis, not merely for linguistic reasons, but also for blood similarity, are strictly connected with the members of the great Austric Family which at its beginning was exclusively Negroid.

On the other hand, leaving aside the Khasis of the 'Ri Lum' and 'Ri War' and even those of the Bhoi country, what should we think of the Pmar people of the Jaintia Hills which was the parent of the present Khasis and which most probably still occupy the territory of their ancient residence? (It seems to me that) we may find even today among them some specimens, perhaps many, which show marked physical similarities with the Mundas and the Nikobarese, that is, with the Negroid race.

(III) ETHNOGRAPHY.

"No peoples, however backward, are still in a primeval condition. Unless we argue that there are peoples who are free from all external influence, we must admit that peoples have moved, and with the movement and mixtures of peoples, we cannot say whether an institution as we find in a relatively simple form among peoples whom we call primitive, may not be a survival of highly developed institution or an interaction or interpretation not known to our History." (D. Roy '*Contact of People*'; *Ka Syngkhong Jingtip*).

Such contact and external influences are especially not iceable in the ethnographical principles which govern a community, i. e. its usages, customs and laws. However, we cannot regard their social patrimony as entirely acquired in later times, as if they no longer reflected the laws of the primitive ancestors. Sometimes in fact there may truly be a remnant of some real primitive national system.

The value of ethnographical data in the research of a people's race and its connections, together with other groups, with a certain 'Family' is, to say the least, a moot point.

If we reflect that religion and philosophy are not isolated factors in the life of a people, but are both intimately connected with the individual and social life of a nation, we are induced to believe that when some of these principles are found to be common to several other peoples, with whom there exist physical and linguistic affinities, such further affinity furnishes a new proof that the peoples under study belong to the same race.

With regard to the Khasis in particular, I shall deal with only a few usages and beliefs which may be easily considered as genuine remains of a social life which flourished when the people was still in its infancy, or at least in its youth.

Religion.

The idea of God in the Khasi religion is monotheistic. There are indeed myriads of spirits, most of them evil, but one falls under their influence only when God allows it in punishment for, or expiation of, some sin or fault.

There is a soul and it is spiritual. It leaves the body at death and goes to the bosom of God-the Creator (ha ñng U Blei U Nonghaw).

Although I am unable to give sufficient examples to show how the peoples who linguistically belonged to the Austric Family, preserve this basic ideas of religion, yet I may positively assert that none of the other peoples who surround the Khasis and who belong to other races, possess such a spiritual, clear, and explicit concept of God.

Position of Women.

The Khasis still follow the matriarchal system and on account of this the woman enjoys an uncommon dignity. She is the guardian and preserver of the family goods. From her the children take their name and to her house the bridegroom must go on the wedding day.

It is the mother who keeps and makes others keep the religious observances (niam) and social usages common to the family and to society.

The feature of the matriarchal system is almost unique in India and certainly not common to the Mongoloid and Aryan races. The matriarchy exists among many tribes outside India and all lie along the course followed

by the race to which, like the Khasis, they belonged the Mon-Khmer group. Still farther, other peoples linguistically akin to the Khasis, because they belong to the common Austric Family, have other ethnical similarities with the Khasis, which seems to argue that they come from the same stock.

In fact R. Shelford (*Women of All Nations*) says: (Physical features) "The true Malay appears upon the scene in relatively recent times; before his advent the Malay Archipelago was peopled, in part at any rate, by tribes that now are known to anthropologists as Indonesians...The women are of short statures, compact and plump rather than elegant in figure when young...high cheek bones, absence or distinct bridge to the nose, thick and somewhat overted lips.....dark brown eyes and normally abundant hair...the habit of chewing betel-nut dyes the lips a brilliant scarlet.

(Position) Among most Indonesian tribes woman occupies an important and well-recognised position.. in the family her voice is often supreme..... Among the Menangkaban Malays when he marries he must move his home and take up his abode with his wife in the house of his parents-in-law !.....he has no voice in the bringing up of his children, this office being performed by his wife's brother. Here we have what is termed the 'matriarchal state' or 'matriarchate' at the height of its development.....In Borneo and the Minahassa district of Celebes the matriarchate is in a degenerate condition, but there is evidence to show that once it was more fully developed.....After the birth of a child a Kenyah father loses his name, and is endowed with a new one which means 'father of x. (his child) '."

Are not these family and social usages common to the Khasi people?

Monoliths.

A peculiar characteristic aspect is given to almost every landscape on the Khasi Hills Plateau by the numerous monumental stones scattered practically everywhere in groups which vary in number and size.

For the Khasis these stones are not tombs-stones in the true sense of the word, although they are always erected in connection with certain funeral ceremonies.

In India, if not elsewhere, and especially in the country of the Mundas, we find similar stones erected to the memory of the dead. Stones erected with such a definite scope are few in comparison with the merely sepulchral stones; at any rate the fact itself remains, and such an affinity of usages does but confirm the same similarity already established in language and physique, and all of them point to the fact that the two peoples, which are now merely akin, once belonged to the one same race.

Speaking of 'stones' it may be useful to quote what S. C. Peal wrote in 1898: "In Capt. C. J. F. S. Forbes "*Comparative Grammar of the languages of further India*" at pages 141 and 158 there is a notice and illustrations of the 'singular shoulder-headed celts' found only in the Malayan peninsula till 1875; when they were also discovered in Chota-Nagpur and figured in the journal of the Asiatic Society of Bengal for June of that year.

Apparently this peculiar type was found only or chiefly at these two localities, and with some show of reason, Sir A. Phayre looked at them as another proof of the relationship of the Mons to the Mundas.

The form is so distinct and singular that when we find facsimilies in countries so widely separated as Chota Nagpur is from Pegu, we are forced to conclude that, during the stone period, at least, both must have been inhabited by kindred races. (On the traces of the Kol-Mon-Anam in the Eastern Naga Hills).

Now these celts so distinct and characteristic in their shape, are an exact facsimile of the various kinds of hoes which the Khasis, alone of the Assam tribes, still use for their ordinary agricultural work. These hoes are iron made, but they have the same shape as the ancient celts and this makes us reasonably suppose that also the Khasis (whom we have seen to be akin to the Mundas and Mon-Khmer on other grounds) must in remote times have used such implements, and that only at a later stage they began to make them out of metal but yet in the same shape.

(IV) CONCLUSIONS.

We may now sum up our conclusions as follows :

1. The languages which are grouped around the Munda and Mon-Khmer are similar and belong to the same sub-family called Austro-Asiatic. Akin to these are the languages which belong to the other sub-family the Austronesian. These two sub-families make up the Austric Family.

2. Many of the peoples who speak Austric Languages still possess the physical features of the Negroid Race. Only the peoples who speak the languages belonging to the Mon-Khmer group possess features that are more akin to the physical characteristics proper of the Mongoloid race, but there are sufficient physical traits to suppose that these peoples may have acquired the present physical features in very remote times indeed, but still posteriorly to the very primordial ones.

The peoples belonging to the linguistic Mon-Khmer Group moreover possess peculiar physical traits that almost prove that they were once Negroid like the majority of the Austric ones.

3. The Khasis speak a language which is considered to be the link between Mon and Khmer, which in their turn are akin to Munda. The Khasi physical type is not specifically Mongoloid but Mon-Khmer, and there are many characteristic traits which connect them rather to the Mundas.

4. Characteristic Khasi customs are found only among those peoples who are already akin linguistically, and most probably physically. The Khasi people therefore, as a member of the Austric linguistic family and more especially of the Munda-Mon-Khmer group, must have had the same racial basis as the other peoples who for the same reason belong to the same linguistic family, that is, a race belonging to the Negroid ethnic type.

(Concluded)

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If there is one place on the face of the earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India.

—Romain Rolland.

Concern For People's Advancement

A Speech of Shri G. B. Pant, Union Home Minister, Government of India, at the inauguration of the Advisory Council For Hills and Plains Tribals and the Advisory Board For Scheduled Castes, at Rajbawan, Shillong, on August 2nd, 1958.

SHRI RAJYAPAL, SHRI CHALIHA, SHRI WILLIAMSON SANGMA AND FRIENDS.

IT gives me great pleasure to be in your midst here this morning. I would have welcome such an opportunity readily whenever I could find it. So when the call came from Shri Chaliha to whose courtesy I owe this opportunity of addressing you, I readily responded to it.

Tribal Welfare—A Human Problem

As you know, the question of the advancement of the Scheduled Castes and Scheduled Tribes is one which should claim the attention of every sensible person in our country. I am interested in it not only officially but also because I regard it as a human problem. Assam is one of the advanced States in our country. You may regard it as being economically backward but culturally it holds a premier position and in other ways too it reflects India in the composition of its population and also in the ideals and objectives which it places before itself and pursues consistently.

Advisory Councils As Agencies for Development

Here we are assembled in order to reorganise the work that is being done for the welfare of the Scheduled Castes and Scheduled Tribes. I am glad that separate Advisory Councils are being constituted for the tribals in the plains and the tribals in the hill areas. The problems of the two though similar in several respects are also dissimilar in many ways. It is also desirable that people should be associated with such activities. We can perhaps do some good to others but the feeling of active partnership gives a satisfaction and impetus for continuous activity much more real than any other attempts from outside that may be made for securing the progress of any section of the community. Here in Assam I think the Scheduled Tribes form about 19 per cent of the population and the Scheduled Castes about 5 per cent and between them their combined population comes up to about one-quarter of the entire population of the State. So their problems have to be studied and every attempt has to be made to solve them as speedily, as satisfactorily, and as efficiently as may be possible.

Five-year Plan And Tribal Welfare

We have recognised the importance of the tribal problems which the Assam Government is trying to solve with the co-operation of the tribal people.

As you know in our Five Year Plan the provision for tribal welfare comes to about, I think, Rs. 47 crores and the number of tribals in the country amounts to about 20 millions. Assam has no more than perhaps 20 lakhs, but still Rs. 14 crores out of Rs. 47 crores have been allotted to Assam. Because

Assam is a border State, it has a strategic position and it is necessary to resolve all the difficulties and all those handicaps which come in the way of the progress of the people of Assam.

A spirit of Co-operation is necessary

The country has declared its goal as the attainment of a socialistic pattern of society, and to that end social and economic inequalities should be evened out. The Scheduled Castes and Scheduled Tribes belong to the vulnerable sections of our nation. It is necessary that in order that our aim may be achieved and the weaker sections be lifted, the gap between the advanced and the backward sections of the people has to be filled and all have to be brought up to the same common level so that they may live in co-operation and in a society in which the efforts of all are devoted to the good of all. It is in that spirit that we have to work.

So far as these problems are concerned, you have your own special difficulties. They have to be kept in view. I am happy to find that one of the foremost tribal leaders is holding here the portfolio of Tribal Welfare. That is a promising augury for the future. As the Chief Minister observed, we look forward to the day when one of the tribal leaders will be the Chief Minister of Assam. I would be happy if I could see the representatives of the two communities with whose affairs we are concerned here, occupying the highest positions in our country. As citizens of a free and independent India, it becomes our duty to attend to the needs and requirements of those who are socially and economically handicapped.

Proper Approach to Tribal Problem

While discharging our own duties and obligations for the uplift of the weaker sections, we should constantly bear in mind that the tribal people have their own characteristic way of life. They have faced the challenges of their environment for ages and achieved a high degree of adjustment to it. Their character has qualities which deserve admiration. Their culture has made a great contribution to the rich composite culture of our country. We, while rendering every aid and assistance to them, have to do so in a proper spirit, not in arrogance but humility, respect and affection. We must remember that they possess a feeling of pride and they can stand and hold their own against anyone. So, while devoting ourselves to this sacred task, we have to approach it in a spirit of humility. We have to win their affection, their confidence and their devotion to the common cause of the country. These Councils are broad based, including the representatives of the tribals and also other social workers. There are not only Members of the Assam Assembly but also the Members of Parliament and representatives of the District Autonomous Councils. Assam has made an unique experiment through these Councils. They have on the whole done their work satisfactorily. I cannot say that there have not been mistakes at any time nor that there is no room for further improvement. But taking things as they are, they have been of real help to the administration and have also succeeded in looking after the interests of those whom they were asked to serve. If further changes are considered necessary in the composition or in the rules or in the functions that have been entrusted to them, I hope the people concerned, and the Government under the guidance of the Governor, who is one of the wisest of men in our country devoted to the cause of the common good, will appreciate every problem in its true perspective. If such a Council formed for this very purpose or the representatives of the tribals and of the Government

meet together and evolve any solution which will lead to the work of these autonomous councils being carried on with greater efficiency, with greater earnestness and with greater regard for the interests of the lowliest even among the tribals, I think we shall all welcome the proposals that will emerge out of such deliberations.

Sympathy For Border People

There was also here some reference to the difficulties which the border people have to face. I have been giving thought to the people living on our eastern border. Most of them are tribal people. They have suffered a great deal. Recently they have suffered not only economically but also because of the hostile acts committed by Pakistan authorities. The Secretaries of the two Governments are going to meet in the near future and I earnestly hope that some solution to these problems will be found. This is not the place for me to say what we shall have to do in case of continuing acts of mischief on the border. Let us only hope that peace and normal neighbourly relations will be restored.

Preservation of Tribal Culture

The Minister for Tribal Affairs referred to certain aspects of the development of the Tribal Areas. I attach great importance to the culture which the tribals have built up and which they have preserved, and which has to be further promoted and refined in the interests of the country. The Manipuri dance is now not only popular in India but it has also found its way to countries across the seas. Similarly there are other aspects of cultural life of the tribals which have attracted attention and which deserve to be preserved in their purity. So while doing all that we can for the economic advancement of the tribal people and for providing social, educational, medical, and other facilities for them, we must remember that the spirit rules and governs men's activities. Let the spirit be elevated, let it not in any way be spoilt in anything that we do because India has been rich in its culture which is the expression of a fundamental unity, but it also owes its strength to the diversities which we can see in different parts of our country among different sections and among different communities.

Evil of Jhum Cultivation

There were some references also to the system of Jhum cultivation. I agree with what the Tribal Minister has said. We have made a special grant-in-aid from the Centre and we have also set up a number of intensive community blocks in the hill areas so that the pattern of cultivation may be improved and other measures for the betterment of those areas may be taken. I hope that new colonies will be established, the wasteful system of shifting cultivation will be replaced by one of terraced cultivation and that other ways and methods which will yield maximum results will be adopted in place of wasteful ones. For all this, these Councils as well as the Government will need devoted workers.

Need for Devoted Workers

Those who are appointed to look after the interests of the tribal people or of the scheduled castes must be fired by a passion for their service.

They should regard themselves not as mercenaries receiving salaries for work done or to be done by them, but as citizens who have the privilege of serving those who have suffered in the past and whom it is our duty now to raise as high as we can. For that purpose the workers should be imbued with the right spirit. They should be guided by a spirit of dedication to the cause which is entrusted to them; the persons chosen should be of the right type and wherever possible members belonging to the communities concerned should be given preference. Along with this training will be necessary, for unless the people who have to serve these classes are trained properly, they will not be able to discharge their duties in a satisfactory way.

Due Aid should be given to Tribal People for their development

I observe that sometimes there is a tendency to limit the aid and assistance that has to be given to the tribal people or to the scheduled castes to the special provision made for them. That would not be a just or fair approach. They should get their full share in the common budget and whatever is provided for them in addition should be applied to purposes which concern them alone. If the opportunities to which they are entitled as citizens under the common schemes are denied to them; or if the facilities are not provided in an adequate measure because of the special grants made for these classes, then there is little merit in these special allotments. They have to be treated as additional allotments to be used exclusively for their benefit and advantage.

Urgent need for common Facilities in Tribal Areas.

I should like first priority to be given to the problems of pure drinking water. In certain parts I have seen that the tribal people and the scheduled castes do not get drinking water within an easy reach. Water is the first and foremost necessity. So first things must come first and every effort should be made to provide good and clean water for drinking purposes wherever such facilities are lacking at present.

In a State like that of Assam communications have also to be given special attention. For all progress mainly depends on communications. If schools are started, if colleges are started, if good medical institutions are started but there are no roads to connect the people in the villages with these institutions, they cannot derive full benefit from them. I also think that attention has to be given to housing, to the problem of landless people, and also other matters. But I need not go into these details.

All are co-partners in building of a New India

Above all, I wish that the approach may be correct while rendering every assistance, we must remember that they are respected citizens of our country and we have to train them, to help them, to assist them in such a way that they may be able to contribute fully towards the building of a new India. That is the exciting adventure in which we are all engaged to-day and this structure of new India can be built with the co-operation, devotion and dedication of the best in every one of us to the common good of the country. While doing all that is possible for the advancement of different sections of the communities, it has to be remembered that the welfare ultimately of each one and everyone of us depends on the welfare of the country as such. Let us remember that above all we are all Indians.

The spirit of oneness should govern our minds, our intellect, and our souls. If we are divided, the fissiparous tendencies go deep, and if we are not able to eliminate them, then whatever else we may be able to do, our progress will be certainly hindered and hampered. So, in the realisation of the common nation-hood lies the future of our country. Every one has to regard himself as a devoted son of the Motherland and whatever be the difficulties, we are here to face them. Whatever be the problems we are here to solve them. If there were no problems, then life would be dull. So while devoting ourselves to the sacred task of promoting the welfare of the tribal people, we have to approach it in a spirit of humility. We have to win their affection, their confidence and their devotion to the common cause of the country. They already have developed many of these qualities which will prove a great asset to our Nation as it advances forward. But economically they have not had all those opportunities which others had. Educationally too, they have not the same facility which people living in the towns and the cities got many decades ago. In the circumstances, they had to be given special aid in order that they may be able to make up for the arrears of the past. The leeway has to be made up and they have to advance forward.

Responsibility of Advisory Councils

I am glad that these Advisory Boards have been set up. I hope the councils will take a keen and live interest in the affairs of the scheduled tribes and scheduled castes. They have to take an active share not only in the formulation of schemes and plans but also to see that these plans are speedily and efficiently executed and reviewed from time to time so that whatever defects may have crept in them may be removed and remedied. This is the duty which falls on every member of the Councils.

A Call for vigorous action to serve Motherland

There is a vast field of service here. There are difficulties no doubt but the greater the difficulties the greater the spur for earnest, devoted, indefatigable action. This should guide us and we should remember that while we are working for the advancement of different sections, there should be no sections in our minds and in our souls. The intellect is one, the soul is indivisible. So let us all of us realise that whatever we are, we owe our existence to the soil of India and whatever progress we make the credit of it will go to every one of us and he who lags behind in the discharge of his duties to the Motherland will find later that he has missed the opportunity and he would not feel happy when he looks back on his past. I hope such will not be the case with any one of those who are here. Their record will be brilliant, their activities patriotic and their devotion not only to the classes and communities to which they belong but to the whole of India.

* * * * *

All sects deserve reverence for one reason or another. By thus acting a man exalts his own sect and, at the same time, does service to the sects of other people.—Ashoka



Unity of a People

Speech of Shri B. P. Chaliha, Chief Minister of Assam, on the occasion of the Inauguration of the State Advisory Councils for the Scheduled Tribes of the Hills and of the Plains Districts, and of the Scheduled Castes of Assam, by Shri G. B. Pant, Union Home Minister, on the 2nd August 1958.

Place and Function of Advisory Boards and Councils.

I deem it a great privilege to welcome you all on my own behalf as well as on behalf of my colleagues on the Cabinet to this function. I am particularly thankful to Pantji who inspite of his heavy engagements, has kindly accepted our invitation to inaugurate the newly constituted State Advisory Councils for the Scheduled Tribes of the autonomous districts and of the plains districts of the State and the reconstituted State Advisory Board for the scheduled Castes at this joint meeting. We know his deep interest in, and the importance he attaches to the welfare of the Scheduled Tribes, the Scheduled Castes and other backward classes all over our Mother land. I am also thankful to the Members of the Council and of the Board who have, at a very short notice, managed to attend this inaugural meeting at great personal inconvenience to themselves having to come from far distances. The Advisory Boards and Advisory Councils are not new things in the country to-day. As a matter of fact since Independence a practice has developed all over the country to associate the people in determining the Government policies and also in their implementation. We feel that it is a very auspicious occasion for all of us to collect here when no less an important person than the revered leader of India, our Union Home Minister, Pandit Govind Ballabh Pant is present. It is also an opportunity for us to give expression to our ideas as to how we feel towards these Advisory Councils and Boards and how these should function.

It was in the year 1956 in the month of September that the Government of India constituted Central Advisory Boards for the welfare of the Scheduled Tribes and also of the Scheduled Castes. Inaugurating the Boards at that time, our Union Home Minister expressed a desire that if such Boards were set up at the State level also they would go a long way in associating the leading representatives of the Scheduled Castes and Scheduled Tribes in formulating and implementing the various welfare schemes for their benefit. The State Government, having the same views that such Boards would be indeed helpful, accordingly set up last year two Advisory Boards—one for the welfare of the Scheduled Tribes (Hills and Plains) and the other for the welfare of the Scheduled Castes. The functions of the Boards were generally to advise the State Government on the welfare of the Scheduled Castes and Scheduled Tribes and in particular to assess the requirements of the Scheduled Tribes and Scheduled Castes and to formulate welfare schemes for

them and to review, from time to time, the working of sanctioned schemes and make an appraisal and evaluation of the benefits derived therefrom with a view to suggesting improvements and changes, where necessary.

Problems of the Hills

Last year, two meetings of each of these Boards were held and I would record Government's high appreciation of the valuable advice rendered by the Boards in finalising the development schemes incorporated in last year's annual plan. The problems of the hills, and to a large extent of the plains tribals, are vast and complex. I must confess that even though we are in the eighth year of planning, we are still far from our objective in the matter of raising the standard of living of the common man as well as the standard of administration. The State Government therefore feels that, instead of having a combined Advisory Board for the Scheduled Tribes to be reconstituted every year, it would be more helpful and would serve a more useful purpose if a standing Advisory Council with wider functions is set up separately for each of the Scheduled Tribes of the hills and of the plains districts. In this vast sub-continent of India great experiments are going on. Nobody believed that a great country like India with a variety of population, languages, traditions, and way of living could unite in a democratic set-up, but we have proved to the world that India has accepted parliamentary democracy. It is no longer in a stage of experiment now. The Constitution of India has accepted the principle of democratic decentralisation. Based on this principle, the Constitution has provided for the institutions like the District Councils. In the matter of the functioning of the District Councils all that has been achieved so far is encouraging. There may be occasional set-backs here and there but taking an overall picture I have no hesitation to say that we are doing well. We want to do better still.

Amendment of the Sixth Schedule.

In this connection there are suggestions for the amendment of the Sixth Schedule of the Constitution. Our Constitution is not a law of Medes and Persians, and if an amendment of the Sixth Schedule is considered necessary for the efficient working of the District Councils, we see no reason why the Parliament of India would not agree to it. But before we can put up any proposal for the amendment of the Sixth Schedule we must be satisfied about the merit of such a proposal and also that by such proposal we are going to do good to the people in general.

Steps for Welfare of Backward Classes.

I would also mention that some representative organisations of the plains tribals expressed in their memoranda submitted to the State Government as well as to the Union Government that the existing machinery to associate the plains tribal representatives in formulating and implementing the welfare measures is inadequate and they suggested that a more effective body with wider functions should be set up. The Government agrees that our tribal brethren in the plains districts should be associated fully in shaping schemes and measures for their welfare and improvement, and has accordingly decided to set up a separate Advisory Council for them with larger representation and wider functions.

So far as the Scheduled Castes are concerned, although untouchability

in the sense as it prevails in some parts of the country may not be existent in our State, we cannot ignore the fact that social prejudices still exist. Apart from the social prejudices, the Scheduled Castes are more backward economically and educationally than the other advanced communities. It is therefore imperative that an Advisory Board should be set up to evaluate and appraise the benefits derived from various welfare schemes undertaken by the State Government for their economic, educational and social advancement, and advise the Government on such adjustments in the development programme as may be found necessary from time to time.

After taking all these into consideration, the State Government has decided to set up one Advisory Council for the Scheduled Tribes of the autonomous districts and one for the Scheduled Tribes of the plains districts with a whole-time Vice-Chairman for the former and a part-time Vice-Chairman for the latter and also to reconstitute the State Advisory Board for the welfare of the Scheduled Castes with wider representation, for the duration of the present State Legislature. It has also been decided to appoint a whole-time Secretary for the two Councils and the Board with requisite office staff, attached to the Tribal Areas Department, so that, apart from recording and processing the proceedings of the meetings of these august and important bodies, there is a machinery to keep track of the recommendations and to ensure that necessary and appropriate steps are being taken in the interests of the Scheduled Tribes and Scheduled Castes in particular, of the State in general, and of the country on the whole.

A Call To Face Problems.

Assam has a very rich history with very valuable lessons. If I have been able to read it aright the lesson that the history of Assam gives is one for unity, the unity that gave strength to the people of the State to resist the powerful Moghuls and the Burmese and also to face other problems of great dimensions. I therefore strongly believe that even today if Assam is to progress, if the people of Assam are to progress, no matter to what section of the community they belong, it is ultimately the hand of friendship and the strength of unity that alone can bring progress and prosperity. Apart from that we have to look at the writing on the wall. With the development of science, the improvement of communication, the writing on the wall is there for unity and friendship.

Assam has her problems. We had problems before also and we may be confronted with problems in the future as well. Our duty is not to get frightened or be upset by these problems, but to face them courageously, and I can assure you that we shall face all our problems in a determined way and that, too, successfully.

As we concentrate our thoughts on the problem of a particular section of the society it will be wrong for us to forget that the success of our thinking and work will depend upon how far we can dovetail our ideas taking into consideration the problems of the rest of the society. No section of a community can progress in isolation. There was a time when there were no communications and if the people wanted to unite, geography stood against them, and isolation perhaps was possible. But now things have changed. Therefore, society advances as a whole. Any backwardness in any section of the society is bound to be a drag on the progress of the society as a whole. Therefore I feel that the leaders of the Scheduled Castes and Scheduled Tribes should not feel themselves to be the leaders of their respective communities only. They should consider that they are leaders of

Assam. The people of the whole of Assam, irrespective of caste, creed, or community look up to the leaders for their progress, development and guidance.

Need For Hard Work.

We have great faith that through the deliberations of the Advisory Councils and of the Advisory Board we shall find a way out to many of our baffling problems. For this, hard thinking and strenuous work will be necessary on the part of the members. In other words, the members have an uphill task before them as they have to study the problems carefully, assess the actual needs properly to enable them to suggest concrete means and practical solutions within the limit of the resources at our disposal. On the part of the Government I can assure them that due weight and serious consideration will be given to all the recommendations that may be made by these Councils and Board.

* * * * *

We aim at a strong, free and democratic India where every citizen has an equal place and full opportunity of growth and service, where present-day inequalities in wealth and status have ceased to be, where our vital impulses are directed to creative and co-operative endeavour. In such an India, communalism, separatism, isolation, untouchability, bigotry, and exploitation of man by man has no place, and while religion is free, it is not allowed to interfere with the political and economic aspects of a nation's life.—Nehru.



The Story of U Kiang Nangbah and of The Jaintias

RECONSTRUCTED FROM MANY FIRESIDE TALES

By R. T. RYMBAI

*"I do love
My country's good with respect more tender,
More holy, more profound than my own life."
—Shakespeare.*

THE story of the struggle of u Kiang Nangbah for freedom is something the lovers of liberty can draw inspiration from. The memory of his betrayal is, on the other hand, one which makes them hang down their heads in shame.

If u Kiang had not been betrayed, would the fate of the Jaintia war of Independence have taken a different course? The British would have defeated the Jaintias all the same: betrayal or none. They had the advantage of arms, better organisation, superior force and skill.

But what the betrayal did was that it brought to an abrupt and inglorious end the otherwise honourable fight, and it dealt a grievous injury to the morale of the Jaintias. With the capture of u Kiang at his sickbed in a friend's house, whither the enemy had been guided, under cover of the night, by a perfidious compatriot, the fight ended with an unbelievable suddenness as if the entire citizen army of the people had been swallowed up by mother earth.

U Kiang was hanged in broad daylight, on a bazar day, in a market place for every Jaintia to see and learn a lesson of the relentless might of the conquerors.

The Jaintia hills were dotted with tiny independent theocratic states the affairs of which were managed by the Dolois, Pators, and Basans with their councils of elders all of whom had their allotted role to play in the performance of public festivals connected with the religious beliefs, rites, and ceremonies of the people. These states were in the habit of fighting with one another. A time came when it dawned upon the people that this endless, senseless, internecine fight was not only bootless, but it would divide and weaken them to such an extent as to render them an easy prey to an outside enemy. If they should fight either to satisfy the instinct or to meet the demands of the situation, they must do so as one man against a national enemy, or for a common cause, under the generalship of a leader accepted by common consent. The Fates were in their favour. About this time the beautiful legend of ka Li Dakha had passed current throughout the country. U Woh Ryndi had caught a fish from the Waikhrywi but forgot to boil it for his supper. The fish changed into a lovely woman and u Woh Ryndi married her.

He got many children by her. Like the day following the night the Jaintias chose her house to found their royal dynasty. Her eldest son became their first king. But the king did not rule over any territory. To him, in the beginning, the Dolois took their disputes and differences which they used to settle by combat. His privy purse consisted of the produce of the lands set apart for him. All internal affairs were settled by the Dolois with his council of elders. Later they started joint raids outside and gave part of the spoils to the king. This in time led to the conquests of new territories.

The Jaintias remained a loose federation. In modern times they would have been called a republic, and the king, a president. For a long, long time the king of the Jaintias ruled over the kingdom in the plains now forming part of Pakistan. Up in the hills the Jaintias looked after their own affairs without let or hindrance. The king, owning rich properties in Jaintiapur, the capital, had no more need of the pittance of the produce of his lands in Sutnga. Then, once a year the Jaintias acknowledged his kingship by bringing to Jaintiapur a he-goat for sacrifice to the gods. In the course of time the king accepted Hinduism for his religion. The Jaintias, having frequent contacts with the Hindu priests of the King, were greatly drawn towards Hinduism and, though they did not accept it as a religion, its influence over them was so profound and widespread that to this day one can see it in their way of life to a very marked degree.

In 1835 the Jaintia Rajah, as he was known then, came into clash with the British and was defeated by them. They took over his kingdom in the plains and asked him to go back to the hills. Deprived of his territories in the plains which he called his 'Rice bowl' the Rajah would not go back to the hills to live a spartan life. He knew that up in the hills he would be accorded the high position bestowed upon his ancient ancestors but he would no longer wield the power and the authority which he, like his more recent predecessors, had been exercising in the plains. Power has a strange way of causing the undoing of those whom it entrusts with its sceptre but forgets to sway it in duty bound. The king would not go back to the hills where there was no court sycophancy, no riches, no ease, no luxury, no comfort. He told the British that he would not go back to the hills. They asked him what tribute he used to get from the hills. He said "Only a he-goat once a year for the gods." The British allowed him to stay in his palace in Jaintiapur and gave him a pension. The news spread to the hills and the people stood aghast, demoralised and lost at this base letting down of the country and its cause. There was no towering leader just then who could gather them immediately around him, and, indeed, before they could muster themselves, the British were upon them. There were skirmishes here and there but, without organisation and united leadership, they were soon overpowered. The British then established a garrison at Jowai.

U Kiang was at that time still in his teens. He was reputed to be keen in footrace, high jump and long jump. He had great stamina for long distance running and could go on trekking across country at a running pace for days together. He was fond of playing a flute, and rather a dandy in dress. It is said that as a youth he was the first to wear a dhoti in the Jaintia hills. He was tall for a hillman, but thin and wiry. He was not remarkable for his strength of arms, but he was a good worker—methodical and diligent. They say he was always the first to sow his fields and the first to bring the harvest home. He talked very little. He had no wife, no children. He lived a quiet, sober life, and, though he kept rather more to himself, he was nevertheless very much liked by his friends and acquaintances. A

quaint story was told of his youth. One evening, dressed at his best, he sat on a rock, a little way off the road, and played his flute for all that he was worth. One old man, u Riata Masan, passed by. He looked up and saw u Kiang playing a flute oblivious of others, and clothed like a bridegroom. He rebuked and abused him straightaway, shouting with all his might for every one to hear. U Kiang was flabbergasted at this sudden and unaccountable onslaught. He left his perch on the rock and came to the old man asking him politely what was wrong. At this the old man became more abusive and let go a terrific broadside pointing his finger like one demented at u Kiang's plaited vest, dhoti and turban. People had gathered round. U Kiang quietly said "I see, you dislike my dress, but not my music." Encouraged by u Kiang's gentle demeanour, and by the gathering crowd and yet stung by the words, the old man told u Kiang contemptuously to go home and change his scarecrow dress stretching his hand the while towards u Kiang's dhoti as if to pull it off bodily. U Kiang struck him a blow with the suddenness of an eagle's swoop. The old man staggered. The people around laughed at the discomfiture of the old man and dispersed. U Kiang left quietly back for the rock and resumed his flute as if nothing had happened. The next day a darbar of elders was convened summoning u Kiang to explain his previous day's conduct. He said words prophetic of the life he would lead later. "I regard u Woh Riata with the respect I owe every other man older than I, but I would not allow him nor any one to interfere with my way of dressing when it violates not the public decency. Indeed, I would rather die than brook such invasion on my rights." In fact, on the night of the occurrence the incident had been the topic of the discussion around every hearth, and the sympathy of one and all was with u Kiang, but not with the meddling old man. U Kiang's words sank deep into the hearts of the old darbaris who acquitted him and told him to go his way, and be a man.

For the first few years the British did nothing in the hills to raise the suspicion of the people that their freedom would be curbed. Some fifteen years later they established a thana at Jowai. The people started asking questions. The British told them that they wanted to be more in contact with them in order to help them. The people did not know what help they needed nor how it was to be given, but somehow they allowed things to drift. For the next few years again nothing untoward happened and the people were lulled into complacency that all was well. In the meantime, the British had been busy making friends with the people. The first to fall for them was a loafer who wanted an easy life. His name was u Sinmon. He became a regular minion of the British, so much so that he was called with contempt u Sinmon Phareng (Sinmon the Britisher).

Sometime in 1860, the British pulled off the gloves and declared the imposition of a house tax on every house at Rupees two per year for Her Majesty's Government. This came like a bolt from the blue, and the people rose to fight instinctively like one man. But without a leader and without a plan they were bound to fail. The revolt was crushed within six months only. The British were prepared for the revolt and had already deployed their forces to all strategic positions.

U Kiang did join the ranks of the fighters but was only one of the many and had not done anything to single himself out of the ordinary. And so when those whom the British considered to be the ringleaders were rounded up, he was not found among them. But the defeat rekindled in him the smouldering embers of his love for honour and freedom. Having a

thoughtful turn of mind, he studied the causes of defeat and was convinced that they were in want of a leader, lack of organisation, absence of any planning, and, above all, bankruptcy of patriotism. People fought not with the unquenchable fire of a man believing in the cause of his country, but because they were afraid of oppression. People dominated by fear or activated by it could not fight a good fight. They are the fighters, and they fight unto the last, who believe in the righteousness of their cause.

The British, on the other hand, had become more sure of themselves and were now actively interfering with the way of life of the people. They had started to question their use of the swords and shields in their festivals, the use of bows and arrows in their sports. Thus events and circumstances forced u Kiang to organise a fight for freedom. He began cautiously; no trumpets, no fanfare for him. He secretly went to contact certain leaders in Jowai, and, assured of their loyalty, went to Shangpung, Mynso, Nartiang, Raliang, Baroto, and other places, discussing with the elders in faith and secrecy about the new danger threatening to obliterate the Jaintias as a people. If they loved their hearths and homes, if they believed in their gods and their way of life they must rise as one man to fight this alien threat with all the faith of their forefathers, and with the sworn loyalty of men ready to suffer all privations and tribulations, death itself, for the Country's sake. They agreed with u Kiang. In him they found again a Sajar ready to fight it out for his Country's honour; in him they heard once more the clarion call of u Kailong to keep their mountain homes inviolate, come what might. Quietly, determinedly they started to work together.

The Jaintias were then all illiterate, but they had their codes and their system to send messages from village to village by means of knots in a cane, by the beating of the drums, by the positioning of sticks on the roadside, and various other signs and symbols. It is the present generation, obsessed with the three R's, that has become much poorer in having completely lost this great art of their forbears.

They all swore by the sacred hair on their heads that they would fight under the generalship of u Kiang and they would take no hasty step without a word from him. U Kiang took a leaf out of the book of the British to keep them unaware of his moves and intentions. The British were blissfully ignorant of the plan and activities of u Kiang. In 1861 they levied income-tax on more than 300 persons of Jowai. They were prepared for a fight, but there was no uprising. The people now thought that the British would dispossess them of all they had earned and owned, and a time had come for them to decide either to fight in order to live and die as free men or to surrender and live no more the life of the free. They waited for the word from u Kiang but the word did not come. They paid the tax. It was unbelievable! The British were more surprised at the tameness of the people than the people were at the failure of the word to come from u Kiang. But they believed him, and they stayed their hands.

Why had the people so much trust in this rather tall, gaunt man who seldom talked and who was the other day only an insignificant cultivator? It was the purity of his faith in liberty, the single-mindedness of his approach, the truth and simplicity of his life.

A few months later, u Kiang gave the word. The people of Jowai struck the first blow. Women, children, and old men were evacuated to the dense jungles and ravines of the lower reaches of the Myntdu that men could fight unhampered. They tried to storm the British arsenal and the thana. The British withstood the attack. The Jaintias withdrew to their

barricades and the British counter-attacked. To prevent the warriors of Mynso, Shangpung, Nyrtiang, Nongingi, and other villages, from adding to the number of the defenders of Jowai, the British deployed forces to those various places. They found a wall of resistance wherever they went. U Kiang was somehow always ahead of them, fitting like a spirit from one place to the other planning the defences and directing the counter-attacks. His training in youth had stood him in good stead. The British felt his presence everywhere and tried their best to reach at him but just could not locate him. They tried to storm one or two defences, and could not do that either. They then laid siege to the main centres of uprising and a war of attrition started. It continued for 20 months. The British knew that if they could capture u Kiang half the battle would be won, but he was too elusive. U Sinmon Phareng could not help the British because none trusted him. Attempts were made to buy others who would sell u Kiang away. They got none.

Alack-a-day ! Of all men and warriors u Doloi Tyngker grew tired of fighting. He wanted peace, at any cost. Having not the heart to talk to his compatriots to negotiate for peace but knowing that u Kiang's capture would end the fight, he secretly went to the British, not lured by their gold but driven by his own misguided soul. As ill luck would have it, u Kiang at this time was lying ill at Mynso. U Tyngker, who was in the inner circle of Kiang blabbed this close-guarded, unfortunate fact to the British. They at once raised the siege of Mynso and withdrew to Shangpung to make a feint that the fight would be shifted and concentrated there. The gallant warriors of Mynso fell into the trap. They went to the rescue of Shangpung leaving their barricades undefended. The British, who anticipated the efficacy of this ruse, lost no time to send a detachment under the guidance of hell-spawned Sinmon to march straight to the house where u Kiang was lying ill. There were no men to guard and protect him. The women nursing him were caught by surprise. U Kiang was captured and brought immediately to Jowai. The news of his capture caused by treachery spread like lightning throughout the country, and struck the people dumb with its stark inconceivability. The unexpectedness of this heinous, impossible crime overwhelmed the people with a sense of utter hopelessness. It drained the blood out of their veins and the spirit out of their hearts. Like a man in an evil dream who found that he could not move his limbs to ward off a blow nor raise his voice to call for help they found they could make no attempt to rescue him by deed or to plead for his release. There was no second man to take the place of u Kiang. The struggle fizzled out like a squib. The British proclaimed amnesty to all who would surrender. The orphaned warriors surrendered their arms. The people thus disarmed, the British told u Kiang that they would release him from captivity if he would declare to the people that he had willingly surrendered, otherwise he would be executed. He refused. They then, without trial, condemned him to hanging, and proclaimed the day for his execution.

As ordered by the victors a crowd of Jaintias gathered on that infamous wintry day which dawned bleak and cold at lawmusiang, Jowai. But they were an assemblage of dumb paralytics. U Kiang climbed the last steps of the scaffold with his head erect, and looking round saw the forlorn faces of his countrymen, by hope abandoned. There was no fear in him, nor bitterness either. He blamed no one, he did not sermonise, nor did he rant ; he said simply : "Children of the Mother Jaintia, in a moment or two I shall be murdered, but let not your souls be massacred. Please watch

my head when I swing on the rope. If it turns to the East the British rule will end within three generations hence, and the gods will come back to you."

The noose was placed round his neck. Suddenly the trap underneath his feet was removed and in a twinkling he was hurtled to his death. The stupefied people could scarcely see what had actually happened in that one moment of eternity; but they felt that they did see his face turn eastwards lit with a smile as if he knew, with the last gasp of his breath, that the British would quit within the time he said, and a new and brighter sun would rise again.

That was the end (?) of this great martyr patriot. He was not the first who, with the best meaning, had met with the worst. No stone marks the sacred spot where his ashes were kept. It is now unknown, undistinguished, untraceable.

His spirit?

It throbs in every patriot's breast, and we can build monuments to him in our hearts singing of him as the Yankees do of John Brown, a good American, who was hanged by the Southerners because he dared to fight for the emancipation of the Negroes:

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God: I know not what course others may take, but as for me, give me liberty or give me death."

—Patrick Henry



The People Build A Library*

**The Public Library of Falls Church, Virginia.
(U. S. A.)**

A LIBRARY for the people and by the people. That is the typical small-town library found in hundreds of U. S. counties. No paid workers are hired, members of the community themselves do all the library chores.

One such library started 61 years ago in Falls Church, then a small rural hamlet in Virginia. Members brought in their old books, bought a few more, rented a room, and took turns at the counter, checking books in and out. None knew professional library techniques but all were determined to keep alive the ideal of free reading matter for all the people in the village.

Soon a community improvement society persuaded the Town Council, to pay the rent and to buy additional titles. It was not until 1950, however, that a trained librarian arrived to take charge and catalog and shelve the odd jumble of books.

Today, the small-town library in Falls Church has its own two-story red-brick building. The site is a gift to the city. The building was financed with funds raised through a local bond issue.

Book borrowers of all ages came in to scrub floors, clean and label books, carry away the worthless and duplicates. A men's club donated money to buy wood for shelves and a carpenter gave his spare time to building them. After school hours students put the books on the finished shelves, using a cataloging system in the library for the first time.

The Library is open to every Citizen of the town.

The population of Falls Church doubled within ten years but the rate of book-borrowing quadrupled, now totaling 130,000 yearly. All but two of the library's staff members work only part-time, and volunteers continue to share the work.

The library's budget, allocated each year by the Town Council, is still not large. Nor is the staff yet content with its collection of

25,000 books, bought chiefly from "fines" paid by borrowers on overdue books.

Most libraries in America, like the one in Falls Church, are started by individual groups and later receive federal or state aid. Foundations and citizens make generous contributions. However, a large proportion of the small-town public libraries have only the financial support of the townspeople.

Even the youngest have a corner all their own.

In its specially designed quarters, the library has become even more of a cultural and community center for old and young. Children come not only for the regular story-telling hours, but also to borrow books or to read them in the section reserved for them. Even smaller children easily recognize by means of colored stickers the books appropriate for their age group.

Adults come to attend a meeting or to record books for the blind, local artists, to hang their pictures; and garden club members, to arrange flowers.

Pupils of secondary schools, over the age of 12, find special shelves or reference books selected to fill their academic needs, or loan collections for supplementary reading. Otherwise, all the resources of the library are at their disposal. "We now minimize any dividing line separating 'adult' from 'juvenile' in our collections," the librarian explained. "We find this is the best way to introduce younger readers into the adult world of reading."

Place of the Public Library.

Just as it displays books needed by students, the library displays on special tables or racks those needed by adults belonging to study or discussion groups.

"In a small city like ours," says the librarian, "the public library is the closet approach to adult education. It is a link both with the past and the rest of the world. We need increasingly to see how we can strengthen that link."

* * * * * * *

"Man is man because he is capable of, and in so far as he exercises, self-restraint."—Mahatma Gandhi.

"The gods befriend a man who climbs Determination's heights."—Panchatantra.

NOTIS

Ka Seng Jingtip Library, Mawkhlar, Shillong ka phic man la ka janniet (nadhuh 5 baje haduh 7 baje shiteng), lait noh ki Sngi Balang, Sngi U Blei bad Sngi Shati.

La khot sngewbha ia bapoh ban wan.



NOTICE

The Seng Jingtip Library, Mawkhlar, Shillong, a **Project** of KA SENG JINGTIP, is opened daily between 5 P. M. and 7. 30 P. M. except Wednesdays, Sundays and Public Holidays.

All are welcome.

ATTENTION ! ATTENTION ! PLEASE.

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"Ka Syngkhong Jingtip," are available for sale.

Write to :—

The General Secretary,
Ka Seng Jingtip,
Mawkhlar Shillong.



Ngi Pyntip

Ba dang don sa khyndiat tylli ki kopi kiba mynshwa
jong **"Ka Syngkhong Jingtip."** Yn diç ia ki.

Lah ban ioh na :—

U General Secretary,
Ka Seng Jingtip,
Mawkhlar, Shillong.

Ma Apil

Sobjek :— Ka jingiada ia ki jingtei kiba donnam, ki ing library, ki jaka kiba ki briew ki niewkor-niew kyntang ia ki, lada jia ka thma.
(*Protection of Cultural Property in the event of armed conflict*).

Ka Sorkar India ka kwah ban tip shaphang ki jingtei kiba donnam (kum, ki *mawbyinna*, ki *mot*....), ki ing library, ki museum, ki jaka kiba ki briew ki niewkor-niew kyntang (kum, ki *khlaw*, ki *krem pubon*, ki *jaka knia*....) bad kiwei-kiwei ia kiba ki trai shnong trai jaka ki sngew ba ka long kaba donkam eh ban iada ia ki lada jia ka jingialeh thma.

Kumta, la kyrpad ia ki rangbah bad ki paitbah ha kylleng kane ka Ri ba kin ia ai jingtip shaphang kiba kum kitei ki jait jingtei, ki ing bad ki jaka khnang ba ngi lah ban pynkhreh ia ka list kaba dei ban phah sha ki Sorkar na ka bynta ba kin ai ka jingiada, lada jia ka thma.

Ka jingpyntip ka dei ban long ha kane ka rukom :—

SI. No.	Kyrteng ka jingtei, ka jaka/u lum/ka khlaw.	Ka shnong, Ka Raid/Hima.	Jingkynthoh.
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Sngewbha phah ia ki jingpyntip baroh sha u General Secretary, Ka Seng Jingt看, Mawkhari, Shillong, ha shwa ka 31 tarik u January, 1961.



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